

THE *Tharloggy*
Burn
Scene of Delusions,
By the REVEREND
Mr. OWEN of Warrington,
At his own Earnest Request,
Considered and CONFUTED,
By One of the *Modern Prophets*; and
(as it proves) partly by Himself.



L O N D O N:

Printed, and Sold by S. Noble, in the *Long-Walk*, near *Christ's-Hospital*, and at the Corner of *Bow-Church-Yard*, *Cheapside*; and by Mr. *Leach*, Bookseller in *Knutsford*, *Cheshire*.

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THE
 SCENE OF DEVIATIONS
 IN THE REVENUE
 BY J. O. W. N. of Warrington
 As the same is now Revised
 Considered and Continued
 BY ORDER OF THE HOUSE OF COMMONS
 (as is proved by the Minutes)



J. O. W. N.
 Printed, and sold by J. Nott, in the Long-
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TO THE
Reverend Mr. OWEN.

S I R,



Having withdrawn from London about ten Years ago, I had it in my Desire, to engage no more in publick Argumentation, but to pass the Remainder of my Life in quiet Retirement; nevertheless, being informed that you have frequently unto this Day, as Occasion served, dispersed your Treatise against the Prophets; tho' I have no Reason to doubt your doing so, from a good Intention; even to antidote the Minds of Men, against any Contagion of their supposed Errors; and to vindicate the Truth of God, as you conceive it. And as it is but of late that I am made sensible, that many in this Country do conclude from the Silence on our Behalf, with respect to your Book in particular, that the Facts therein affirmed upon us are undeniable, and the Arguments thereof not to be confuted; I thought it also but a Duty absolutely owing to the Truth of God, to represent the Facts as they really were, and the Arguments as they stood on our Part, in all the Cases you have recited; that there might be given unto all Men here

a Means of informing their Judgments, touching that Matter; and that an Account thereof may remain, when you and I are passed into another World.

As therefore, you were pleas'd, Sir, to address a Preface to the New Prophets; finding the first Lines thereof to conclude touching them, that if the Delusion be on their Side, it carries with it an Accent, that is meritorious of the highest Damnation. And finding also, an earnest Request therein to us all, to make our Defence in Publick, to the several Charges of Guilt your Book has laid upon us; this made it necessary for me, in the first Place, to review the Circumstances and Definition, of the Sin against the Holy Ghost; which I find to be thus.

Our blessed Redeemer, healing one blind and dumb, that was possessed with a Devil; the Multitude immediately after it, gathered together about him; and, whatever they saw of our Saviour at that Time, they said, He is beside himself, Mark iii. 21; where consulting the Polyglot Bible, I find the Latin renders it, he is raving; the Syriac, he is out of his Senses; the Arabic, he is fallen into a Fit; the Æthiopian, he is mad; the Persian, he has lost his Understanding. Moreover, in John x. 20, many said of him, he hath a Devil, and he is mad; but the Greek literally in the Text of Mark being, he is in an Extasy, those who look upon him to have been, in that Circumstance usual to true Prophets, and as one of the Prophets, Mark vi. 15, do easily conceive of this Matter to the Honour of our Lord; on the other side, the Scribes and Pharisees upon that Occasion determined of him, that he cast out Devils by Beelzebub, the Prince of the Devils: To whom our Lord replies; I cast out Devils by the Spirit of God, and I say unto you, all manner of Blasphemy (or evil Speaking) shall be forgiven unto Men, but Blasphemy against the Holy Ghost ($\tau\epsilon\ \pi\iota\sigma\mu\alpha\tau\omicron\ \beta\lambda\alpha\sigma\phi\eta\mu\iota\alpha$, evil Speaking of the Spirit) shall not be forgiven unto Men, Matth. xii. 31. Unto which it is added, in Mark iii. 29, but

but he that so blasphemeth, is in danger of (~~eternal~~ is, is bound over to) eternal Damnation; for all in the Polyglot render the Word so; yet the Sense does not come up to the Accent of, meritorious of the highest Damnation.

Whereas then, Mr. Owen asserts in his *Treatise*; that the Circumstance of Extasy, as defined in the Text above-cited, was never incident to the true Prophets, but that it alone was demonstrative of those, who were actuated by an evil Spirit; if on the contrary, I prove in the Close of this, where that Point properly comes to be discussed, and even evince beyond any rational Confutation, that the Scripture-Prophets had Extasies; I leave it to himself to consider, what sort of Guilt, and how meritorious, he draws upon himself, by the appropriating that Effect wholly and only to the evil One, which was an Operation of the Holy Ghost very often.

The Guilt and Danger (whatever it is) on the one side, of believing an evil Spirit to be a good One; or on the other, of believing a good Spirit to be an evil One; being, Sir, the only Point in your Preface, I shall mention in this Address to your self, leaving all the rest of it to be debated interspersedly in the following Sheets; I take the Liberty to cite from Pages 28. and 29 of your Book, what properly belongs to this Matter: to wit; After all, lest they should be exalted above Measure, through the Abundance of private Signs and Revelations, vouchsafed to themselves in private, as they say: Let me tell them, it is no easy Matter to distinguish between real Miracles, and diabolical Illusions. If therefore the New Prophets, and their Followers, be deluded, as it is possible they may be, then is their Case a thousand Times more desperate than ours, who adhere to the Old Revelation, which is confessedly a sure and safe Rule. I beg leave here, Sir, to answer for the Prophets; that they also confessing, that the Old Revelation contained in the Scriptures is a sure and safe Rule, the Question to be discussed in the
ensuing

ensuing Book, terminates in this; Whether the Believers or Disbelievers of the present Spirit of Prophecy, do in that Belief or Unbelief, most adhere to the Old Revelation. But if we on our Side, do equally adhere to the preceding Testimonies of God, by divine Inspiration, as will be made appear, what Ground could there be for your Thousand times? It might well have sufficed you simply to say, that you thought our Case more desperate than yours. As to the Number you hint of Signs and Revelations vouchsafed to us in private, that is indeed an Advantage on our side for the Assurance of Faith, but not the only One; for, supposing it be as you say, no easy Matter in private for us to distinguish between real Miracles and diabolical Delusions, the same in kind with those that are made publick; it must be much more difficult for your self and others, by uncertain Hearsay upon various Ways of reporting, to distinguish of them, than for those who were Eye and Ear Witnesses thereof themselves; and this makes your Affirmation, of a Thousand times more Danger on our Part, to be still more unintelligible; However, as to such cursing and damning Words, as meritorious of the highest Damnation, I cannot concur with you in the Use of them, in any Case whatsoever.

Wherefore upon the Whole, as it was not, Sir, without much Difficulty, that I could perswade my self, to address unto you the adjusting of so ungrateful a Subject; as is contained in the Lines above: So it is with Pleasure, that I read your Declaration touching Dr. Dee, page 79, to wit, "Because of his sincere Intentions toward God, it may be charitably hoped, that God mercifully discovered his Error, and gave him Repentance before he died: As I doubt not but he will to many, who in the Integrity of their Hearts, are carried away after this new prophetick Appearance in Great Britain." Unto which it ought to be added; that since God is the sole competent Judge of the Integrity of the Heart, either in the Believers or Opposers of the present Spirit of Prophecy, the Charity equally is to be extended to both; and accordingly,

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ingly, wherever he beholds Persons, not wilfully byassed by their own Passions and worldly Interests, but after a deliberate Search into their own Hearts, and the Use of the best Means of Instruction within their Power, sinning thro' Ignorance and a Defect of Judgment; may they obtain Mercy as St. Paul did, and may the All-powerful Spirit open their Understandings, and convince them of such Sin, that upon Repentance their Robes may be washed and made white in the Blood of the Lamb. And in particular, as you have expressed it, in Preface p. 1, If those who disbelieve this new Appearance be deluded, may the Father of Mercies dart brighter Illuminations into their Minds, before the judicial and incurable Stroke be given.

In the mean Time, as the holy Ghost did seal to the commanded Duty of reading the Scriptures, not only among the Berean Converts, and unto the Ethiopian Eunuch while he was so occupied in his Chariot, but generally Christ was made known unto all Nations by the Scriptures of the Prophets, Rom. xvi. 26. all Matters of Doctrine are in the following Tract debated upon that Foot; and as the exhorting one another, and edifying one another, in the Way of Argument, is an indispensable Duty incumbent on all Christians; so we are forbid, peremptorily to judge and decide of one another, touching the Secrets of the Heart reserved to God only; remembering always, that Charity is the most compleat and perfect Bond of Unity, among Christians, wherein under Variety of Opinions and the Argumentative controverting of them, Love does well become us. And therein it remains for me among the rest, to acquit my self in particular, as,

S I R,

Brownslane, Jan. 9.

1722--23.

Your Friend and Servant,

John Lacy.

ADVERTISEMENT.

The General Delusion of Christians, touching the Ways of God's Revealing himself, To, and By, the Prophets, evinc'd from Scripture and Primitive Antiquity. And many Principles of Scoffers, Atheists, Saducees, and wild Enthusiasts, Refuted. The whole adapted, as much as possible, to the meanest Capacity. In 4 Parts. Printed for S. Noble, in the Long-Walk near Christ's Hospital, and at the Corner of Bow-Church-Yard, Cheap-side.

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Your Friend and Servant

John Lock.

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T H E

Scene of Delusions,

Considered and Confuted.

C H A P. I.



URPOSING herein an Apology for the modern Prophets and their Adherents; tho' nothing of Moment is designed to be pretermitted, that the Author has in his Tract alledged against them, I found it necessary in the two first Chapters of this, to deviate from the Method pursued in

his, in order to set Matters in a clearer Light, and in Aid of the Reader's Memory to digest them. Wherefore I propose unto Consideration, in the first Place, that Part of Mr. Owen's Book, which chiefly answers to the Title, *The Scene of Delusions*; and whereof he says, p. 7, that *the Pretensions of the modern Prophets are proved to be meer Illusions, by a Cloud of Witnesses, summoned in from all Ages and Corners of the World.*

Answ. First, This Cloud of Witnesses being composed, for the most Part of it, of such Persons who either really were, or are by him asserted to be, actuated by Satan under the Character of Prophets, among the Heathen; or among the Antichristian Jews, or the Mahometans, or the erroneous Papists, or among the most abomi-

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nable Hereticks in the first Ages of Christianity, or lastly among such Protestants as were the most wild and unaccountable in their Doctrines; I say, that none of these Instances, of a Spirit testifying either to Heathen Idolatries, or to Antichristian Judaism, or to Mahometan Infidelities, or to the Popish Superstitions, gross Errors and Usurpations, or to the impious and extravagant Doctrines of some Christians before the Formation of Popery, or of such like since a Reformation from it; none of these Instances prove any thing at all of a Delusion upon the modern Prophets; nor are they any ways applicable unto them, who are clear from all such doctrinal Errors; and nothing of that kind is proved on them by Mr. Owen, as will appear by and by. But 2dly, as to this Cloud of Witnesses, mentioned in his long Catalogue of Persons acted by the Devil; tho' I suppose indeed, that he himself believed all the Facts therein asserted to be true; for if he did not, I cannot see how he is to be acquitted from an Intention, of imposing upon the more ignorant Sort of Readers; however, there are many particular Accounts of Fact in this Catalogue, which are I believe generally questioned as to the Truth of them; and in the following Argument I shall take the Liberty sometimes, of shewing my Opinion, that the Facts themselves, as he relates them, were not so. But, 3dly, touching this Cloud of Witnesses, of diabolical Delusion in the Prophets, the Author says, in Pref. p. 5. *The Devices of the White Devil are also represented in their proper Colours, by discovering what good and great Things have been affected in the World by a politick Devil:* Unto which, until a more full Discussion of it, I cannot but here reply; that as his main Design is to prove the modern Prophets to be possessed by a Devil, by numerous Instances of those who were so; I find in several of those Instances, so much of Good appeared, that I can see no Reason,

son, Justice or Charity, in their being ranked among Demoniacks: Such as *Plato*, whose Writings are so admirable, that many term him *the Divine Plato*; he however, and *Socrates*, are put into the black Roll of Demoniacks, p. 70, altho' *Socrates* died a Martyr for teaching, and confessing openly against Heathen Idolatries, that there was One only Invisible and True God. Thus also, without mentioning any doctrinal or moral Evil upon them, he has sentenced for Demoniacks, *Hist.* p. 65. Dr. *Pordage*, Major *Wilkie* and the *Philadelphians*, p. 81, 82. as also *Antonietto Bourignon*, whose Apology, written by Dr. *Garden* and Monsieur *Poiret*, does abundantly vindicate her from the Imputations, charged by Mr. *Owen*. But 4thly, as he has put also into the Catalogue of those who were actuated by the Devil, the antiently inspired, nicknamed *Montanists*, and has stiled *Montanus*, that *Grand Heresiarch*, which means as much as *the Prince or Chief of Hereticks*; I do not conceive how this consists well with his owning p. 51, that *Montanus*, and those inspired after the like manner as he, were sound in Doctrine; and therefore I wish the Author had given us his Definition of a *Heretick*. For as I do not apprehend, what other Reason he can have for fixing that Brand upon *Montanus*, but the Condemnation of him by the Church generally, after she herself became corrupt; this holds to be as good a Reason in the Papists now, for calling us all Hereticks; and they do draw up as long and black a Roll of *Hereticks*, summoned in from all Ages and Corners of the World, as a Cloud of Witnesses every whit as much to the Purpose, to prove *Hereticks* of all Protestants; as that of our Author's is to evince the Delusion of the modern Prophets. But, because the Circumstances of the *Montanist* Prophets, are the most like of all other in his Book, to those of the modern Inspired; their Case has been at large debated, in

a Book, entitled, *The General Delusion of Christians, touching the Ways of God's revealing himself, to and by the Prophets*, from p. 226, unto p. 361. wherein they are vindicated from Fourteen Articles of slanderous Accusation, instead of Four that Mr. Owen has exhibited against them; and therein it appears, from the Testimony of several entire Churches, in the purest Ages of Christianity, that they were true Prophets, and divinely inspired. Therefore, as he would himself avoid the Delusion of the Devil, in imitating that Grand Accuser of the Brethren; and as he ought to tender the Honour of God and the Glory of Christ more, than to ascribe unto the Devil an Inspiration, which was beyond Doubt, and was so avowedly, divine in them; I propose it to his serious Consideration, either to retract his rash Censure of the *Montanists*, or to write a Confutation of that Apology above-mentioned for them. Wherein also he will celebrate his Charity; and most acceptable Compassion, to the modern Prophets and their Adherents.

Having premised these Things, to shew, that the Cloud of Witnesses of their own satanical Delusions, were either not such as he represents, or else that they prove nothing upon the modern Prophets, because the Cases of the one and the other are widely different; I now proceed to examine more particularly, his Application of the Delusions historically mentioned in the *Scene*; and because the greater Part of them, does instance miraculous Works done by the Devil, they will be treated of, first under the Head that Mr. Owen has asserted, of the Necessity of Miracles to all divine Prophets; as followeth,

Scene of Delusions, p. 36. *We demand Miracles of these new Prophets, in the first Place, as an immediate Test of a Divine Mission.*

Answ.

Answ. That this Demand is unjustifiable in itself, will appear by and by. But here it may suffice to say, that it is remarkably unjustifiable in Mr. Owen to make it, because he had before said, p. 30, *Miracles are an insufficient Evidence of a Divine Revelation, since evil Spirits can interrupt the Course of Nature; which may answer the Case of Claris, who remained some time unhurt in the Fire, with the Flames round about him and mounting a Yard above his Head, yet not so much as his Hair or Cloaths were touched therewith any more than those of the Three Children.* For, *there is no Promise in the Scriptures to the Church* (says he) *for the reviving the Gift of Miracles, and all God's Gifts are pursuant to his Promise; nevertheless, other Interpreters of Scripture say (as in Pool's Synopsis on the Text) that the Promise of Miracles to follow those that believe (Mark xvi. 17, 18.) has all along been valid unto this Day.* But he affirms further, *We are forbidden to expect Miracles, so I take the Sense to be of John iv. 48, Except ye see Signs and Wonders ye will not believe; why therefore should he in particular demand Miracles, and that even in the first Place?* Nay, says he, *Miracles of the last Times are made Signs of Antichrist, 2 Thes. ii. 9.* Wherefore, since Miracles as well attested as that of *Claris* and as great, must be Signs of Antichrist, and that our Lord has forbid us to expect any, and that they are at the best but an insufficient Evidence of a divine Revelation; I leave it to Mr. Owen to make out, how all these Assertions of his are consistent, with the Demand of Miracles in the first Place, as a Test of a Divine Mission. For I think he has argued, that they ought not to be demanded at all, or that they can be no Evidence of a Divine Mission.

Scene of Delusion, p. 24, 25, 26, 27, 28, arguing about the Miracles recorded in the Bible, concludes thus: From the Whole we see, that God, in Compassion to Mankind, has always condescended, to attest his extraordinary Word, by miraculous Works. *Answ.*

Ans. From the whole we see, that God has not always attested his Word by miraculous Works. For Mr. Owen says, p. 26, 27. *There were true Prophets under the Old Testament, who did not confirm their Message by Miracles; but those Prophets, who had no Miracles, deliver'd only private Instructions, and pressed upon Persons Truths already received, and threatned them with Judgments for their Impenitency; or else, did predict Futurities that would come to pass in a short time; or else, were Men who had by good Testimonies purchas'd the Character of establish'd Prophets; in these and the like Cases, there was no need of a miraculous Attestation. So that from his own Words it appears, that so far was it from God's always attesting to his Word by Miracles, that several Cases are here named, wherein God did not so; and the like Cases may comprehend many more, for Cases may be multiplied, which in some Sense are alike. But he adds in the same Page, If Inspirations are of universal Concern, Prophets are obliged to prove themselves divinely inspired, for the Conviction of others, which cannot be done without Miracles. No (say we) nor with Miracles; for those of Moses, Elias and Christ, who were attested transcendently with the greatest of Miracles, did not convince those before whom they were wrought; on the other side, John Baptist, who wrought no Miracles, was by all the People so much believed to be a Prophet sent of God, that the Priests were afraid to deny it, lest they should be stoned to Death; and yet the Baptist's Inspirations were of universal Concern. Nor are Prophets obliged to convince others; for God says to Isaiah, Chap. vi. 10. Go, make the Heart of this People fat, and make their Ears heavy, and shut their Eyes, lest they understand and be converted. So Jeremiah is commanded to speak, tho' they would not hearken to him, Jer. vii. 27. And again our Saviour says, Mark iv. 11, 12. Unto them that are without, all things are done in Parables, that they may not perceive, nor understand,*

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derstand, lest they should be converted. And Ezekiel is bid to go unto those that would not hear, *Ezek. Chap. ii. and iii.* However; to sum up Mr. Owen's Doctrine of Miracles requisite to true Prophets, if I mistake not, it amounts to this, *That God has always attested his extraordinary Word by miraculous Works, when they deliver'd a Message of universal Concern.* But I hope, he that accuses the modern Prophets of contradicting the Scriptures, will, upon better Consideration, alter his Judgment, and no more insist upon a Doctrine, so contradictory to them, as that of his own above-mentioned is. For we read there, of Prophets without Miracles, who however, gave forth Messages from God, then of general Concern, as followeth; a Messenger that came to *Bochin, Judges, Chap. ii.* another *Chap. vi. Hannah, 1 Sam. ii.* *Nathan*, mentioned in divers Places. *Gad, 2 Sam. xxiv.* *Ahijah, 1 Kings xi.* *Semaiah, Chap. xii.* *Huldah, 2 Kings xxii.* *Heman, 1 Chron. xxv.* *Asaph, 2 Chron. xxix.* *Jeduthun, Chap. xxxv.* *Azariah, Chap. xv.* *Hanani, Chap. xvi.* *Jebush, Chap. xix.* *Oded, Chap. xxviii.* *Job* and his three Friends. *Agur, Prov. xxx.* *Lemuel's Mother, Chap. xxxi.* *Iddo, 2 Chron. ix.* *Uriah, Jer xxvi.* As also *Jeremiah* himself, *Hosea, Ezekiel, Joel, Amos, Obadiah, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zechariah, Malachi.* In the New Testament, we read also of Prophets without Miracles, *Elizabeth, Anna, Simeon, Zecharias, the Virgin Mary, John the Baptist, Philip's four Daughters, Agabus*, and many more, mentioned in the *Acts* and *Epistles.*

Scene, p. 32, 33, the learned *N. Causabon* observes, that in the Opinion of some Persons; Enthusiastick Divinatory Fits, are sometimes incidental to a Concurrence of certain natural Distempers. So that Men and Women, under these Distempers, have foretold divers things that came to pass accordingly; and some of them spoke, some *Latin*, some *Greek*,
and

and some *Hebrew*, or any other Language, whereof before they had no Knowledge; and when once cured of these Diseases, they returned to their former Ignorance. Besides, when the new Prophets speak of their miraculous Cures, and other things; they tell us nothing of the Philosophy and vast Power of Nature. But future Generations may know more than we do, or past Generations did, who looked on many *Phænomena* to be miraculous, that since then appear to be the Effects of natural Causes; as Eclipses, the Magnet, Gunpowder. And therefore, all those things that pass for wonderful to the Eye, must not immediately pass for real Miracles.

Ans. Here are three Operations of the Holy Ghost, mention'd 1 Cor. xii. made deducible from natural Causes; to wit, Prediction, Healing and Languages. Which way of Argument, is so improved by *Causabon*, *Hobbs*, *Spinoza*, *Toland*, and many other Philosophical Magnifiers of the Power of Nature; that it's notorious to Men of Reading, they have rendred in a manner all the Miracles in the Bible, either plainly reducible to be the Effects of natural Causes already discovered, or supposed them (as Mr. *Owen* does) to be reducible to some natural Causes yet latent, which may hereafter be discovered. Upon the Foot of such sort also of Distempers natural, which Mr. *Owen* here terms *Melancholy*, *Maniacal*, *Ecstatical*, *Phrenetical*, *Epileptical*, *Hysterical*, and the like; the Atheistical or Deistical sort of Men have imputed to the Scripture Prophets Folly, in regarding as Divine, the Appearance of Angels, heavenly Voices heard, Visions and Dreams vouchsafed them of God, and the Trances, deep Sleeps or Extasies, Raptures and Transports, wherein the Father of Spirits did reveal himself unto and by them; and in short, by exalting the Powers in Nature, they have so far turned into Ridicule, every thing pretended to be supernatural,

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as to make the Obligations to all reveal'd Religion void. As to the modern Prophets; if they be therefore reviled upon these Principles, and because they do not satisfy the Curious, touching the Philosophy and vast Power of Nature, they fare but as the ancient ones also now do. But be it construed how it will; the Gift of Healing upon Prayer without Means, the Gift of Languages spoken whereof before they had no Knowledge, and that of predictive Prophecy, have been manifest among the modern Prophets. And because we cannot conceive how any natural Distemper of Body should produce such Effects, we esteem them miraculous, and give unto God the Glory of them.

Scene, p. 30. Evil Spirits can interrupt the Course of Nature. *P. 32.* And if they perform real Miracles, perhaps it would not be very improper to say, that God may work Miracles by *Satan*: for in the supernatural Acts of Evil Spirits, as they are Acts, there is more than a meer Permission.

Ans. If there be more than a mere Permission, in the real Miracles wrought by the Devil, and God may be said to work them by *Satan*, then God is the primary Worker of them; if it be so (for 'tis above my Comprehension) then all the miraculous Works following, which *Mr. Owen* says were done by the Devil, might be (it seems) primarily wrought by God. In my Apprehension indeed, it would be very improper to say, that God wrought by *Satan*, the Miracles done by the Magicians of *Egypt*, to confirm *Pharaoh's* Opposition unto the Name and Authority of *Jehovah*, demonstrated by *Moses*; and I am apt to think a Permission alone were enough for *Satan*, to oppose Truth by his Miracles in this, and other Cases following.

Scene of Delusions, the Preface concludes thus;
When the modern Prophets do those great things, that have not yet been performed by Devils and deluded Persons,

sons, I will believe them. And till their Performances do really excel the Operations of Satan, recorded in the subsequent Discourse, and other Authors of undoubted Veracity, I will not believe them. Charles Owen.

Ans. The modern Prophets are very little concerned, whether Mr. Owen believes them, or not; the Business here is only, to evince the Unfairness and Defects of his Arguments against them. And as to the present Point; if his Authors unproduced be of no more Veracity, than those of the Jewish Talmud, and the Popish Legends of their Saints, which he has produced; I do believe, that very few Protestants, besides himself, will allow to them the Character of, an *undoubted Veracity*. But supposing, for Argument sake, all the Operations of Satan recorded in his Tract were true; it is not a just Inference however, that unless Prophets sent of God do greater things than those, they ought not to be believed. For, if the Divine Prophets do but the like miraculous Signs in the Name of Christ, and in Testimony of Truth, as the Devil exhibits to authorize and propagate Falshood, the former ought reverentially to be esteemed; and this is allowed by Mr. Owen's own Determination, who tells us, p. 31. *I think the Author in Justin Martyr is in the right, when he says, Miracles must be judged by the Doctrine which they confirm, not the Doctrine by the Miracles. The Prophet must be esteemed (true or false) not by the Event of his Wonder, but by the Truth of his Doctrine.* Now, as this seems to be a right stating of the Matter, and warranted by *Deutr. xiii. 1, 2, 3.* upon this Foot, I hope no Injury can accrue to any Testimony of God given unto his Messengers, by any miraculous Sign or Wonder, altho' it be allowed that the Devil has or may attest, by the like Sign or Wonder, unto his Agents in Support of Idolatry, or false Doctrine. For Example; altho' Mr. Owen had said, p. 7. *that the Pretences of the modern Prophets, are proved to be meer Illusions,*

Illusions by a Cloud of Witnesses, summoned in from all Ages and Corners of the World; yet he himself does not take them to be so proved, but upon Supposition of false Doctrine advanced by the Spirit in them; for here, after he had said, p. 31. that Miracles must be judged of by the Doctrine they are brought to confirm, and the Prophet must be esteemed by the Truth of his Doctrine, he immediately adds: *Therefore, the new Prophets having advanced new Articles of Faith not found in the Bible, we must look upon their pretended Miracles, as meer Illusions: Of which in the Close of this Tract.* But, if in no Part of his Tract, any false Doctrine is upon Examination found upon the Prophets; then their Miracles by his Confession may be of God, and ought to be esteemed so (others may think,) altho' they be not so great in their several kinds, as some hereunder-mentioned of the Devil; to wit,

A heavy human Body being lift up and detain'd in the Air, or carried therein to some Distance, is a Miracle. And touching this, the *Scene of Delusions* tells us, p. 33. the Devil carried many of his Votaries in the Air, some in particular that were in Compact with him, called Conjurers and Witches, and Priests to his Idol Altars; and among the rest, he carried a Man from Goa in the *East-Indies* into Portugal, in an incredible short time, tho' it be about two thousand Miles; and Mr. Owen determines for himself, that unless a Prophet be carried further, he will not believe it can be a Testimony in his Favour from God. Moreover, among some Magicians there named, *Theodorus the Montanistical Prophet*, is said to be carried in the Air; but Mr. Owen strangely therein forgot the Injunction given to Ministers, *to refuse prophane and old Wives Fables*, 1 Tim. iv. 7. Nevertheless, this Gentleman had it from a Father a Jesuit, that *Ignatius Loyola* the Founder of the Jesuits, was lift up in Prayer two or three

Yards above Ground. And what of this? Why, the Miracle must be tried by the Doctrine, and therefore it was a Devil that did so to *Loyola*; but, what if the same occurs to a Man, that taught sound and unrepachable Doctrine only? Why then, this is a miraculous Attestation to him from God. Well; one of the modern Prophets was so lift up and held in the Air, a Yard above Ground, before many Witnesses; and Mr. *Owen* forgot in the Close of his Tract, to offer at any thing of *New Articles of Faith, taught by the Prophets*, as he promised to produce.

Another Pattern of Miracles the *Scene* tells us to be done by the Devil, is that of his inspiring his devoted Servants, and those possess'd by him, to speak Languages unlearn't by the Persons, particularly the *Hebrew*, the *Greek*, and the *Latin*, p. 34, 35. Nay, a Maid possess'd by an evil Spirit, *spake all manner of Languages with great Exactness and Elegancy*, p. 80. Well! what Conclusion arises from all this? Why, unless any one inspired of God with the Gift of Tongues, does more therein *than speak all manner of Languages, with great Exactness and Elegancy*, Mr. *Owen* will not believe it any Testimony of a Divine Mission. It was indeed, at the first Preaching of Christianity, a Sign of divine Inspiration, for the Conviction of Heathen Unbelievers; and we acknowledge a divine Gift in the Apostles and Prophets of the New Testament, altho' their inspired *Greek* be not with great Exactness and Elegancy, as will appear by the Confession of the Learned, by and by. So that, as Mr. *Owen*, on the former Head of Miracles, did make those of the Devil to exceed, what was done by the holy Angels unto *Philip*, *Acts* viii. 39, 40. and to *Ezekiel*, Chap. viii. 3. he has also upon this, made the Devil's Miracle to exceed, whatever we know was given to any one in the New Testament. But what are the Authors of undoubt-
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ed Veracity in this Point? Why, *Mr. Owen was in Company with a Prussian Gentleman, who told him (says he, p. 80.) that above forty Years before, when he was at the Grammar School in Germany, there was a Maid there possess'd with an evil Spirit, that did so and so. Furthermore, the Scene, p. 37. tells us, that Apollonius Tyanæus a known Magician, a great Opposer of Christianity, pretended to Skill in all Languages, by the Counsel of God, and the Guidance of the Devil; upon which, People might be apt to think, that the Council of God meant no more than his Permission to Satan; but Mr. Owen, p. 32. says, God may work Miracles by Satan, for in the supernatural Acts of evil Spirits, as they are Acts, there is more than a meer Permission: tho' we that are ignorant in Philosophy, are at a Loss to comprehend, how God should work Miracles against Christianity, or that there needs any more than a meer Permission, for the Devil to oppose Christianity.*

Another sort of Miracle, ascribed unto the Devil, we find thus, p. 37, 38. *Apollonius Tyanæus had an Inspection into Mens Thoughts, by the Guidance of the Devil; and Albigerius, the Carthaginian Conjuror, could tell what any Man thought. Now, if we are to believe Mr. Owen's Authors of undoubted Veracity, it is manifest, that we must renounce our Belief of the Holy Bible, for that makes it an incommunicable Property in God to know the Heart. For, Amos iv. 13. the God of Hosts is his Name, who declareth unto Man, what is his Thought. And 1 Kings viii. 39, He, even He alone, knoweth the Hearts of the Children of Men. And Jer. xvii 10, the Heart is deceitful, who can know it? I the Lord search the Heart. And Revel. ii. 23, all the Churches shall know, that I am He who searches the Heart. So that, this being a Jewel of our Saviour's Crown, Mr. Owen in his Credulity to his human Authors,*

Authors, and giving a Heed to Fables, has unawares deliver'd it up to the Devil.

Another sort of Miracle ascribed to the Devil, the *Scene* presents in p. 61, 62. That *Ignatius Loyola*, the Founder of the Jesuits, delivered a Woman that had been four Years possessed by a Devil, and that in an Instant, by making the Sign of the Cross over her Head. A Maid also that for many Years had the Falling Sickness, was instantly recovered upon his Prayer, and was never troubled with Fits afterwards. And as a Proof of his divine Mission, he raised a dead Man to Life. Finally, *Ignatius* himself dying; upon the Day of his Interment, a Lady desperately ill of the Kings Evil, was cured in a Moment, by applying unto her something that had belonged to that Saint. Well! who is Mr. *Owen's* Author of undoubted Veracity, to assure us of the Certainty of these Cures, and raising a Man from the Dead? Why, it is a pious Father of the Jesuitical Fraternity, who wrote the Life of this eminent Saint, the Founder of that blessed Order, that have made a sweet Penny of such Stories as these. It seems to me, little less than a Miracle, that Mr. *Owen* can believe these marvellous Facts, upon so slight an Authority; and then tell us, that unless a Prophet did greater Cures in the Name of Christ than these, and greater than raising a Man from the dead, they ought not to be looked upon, as a Testimony of a Divine Mission; no though he were not able to produce, any thing of false Doctrine, upon such an one.

Besides the above-mentioned Stories, out of the Popish Legends of their Saints, there are many more of the same in the *Scene*, for the Truth of which he vouches; as being with him *Authors of undoubted Veracity*, altho' all Protestants reject them, as abominable Impositions upon the ignorant Part of Mankind.

Mankind. But I shall instance but in one, p. 83. *I'll conclude* (saith he) with that memorable Story of *Mag. Crucia*, an Abbess in *Spain*, who by her great Prophecies, could tell almost at any Distance, how the Affairs of the World went, and *what Consultations there were, in all the Nations of Christendom.* Well! this not only exceeds the Spirit in *Elisha*, 2 *Kings* vi. but more is ascribed to the Devil in the Story, than ever God vouchsafed to any of *his* Prophets, that we know of; and indeed, if the Devil had such Power, to reveal the Secrets of all Christian Princes, to whom he pleased, we cannot conceive how any Government could be safe, without his Favour to it. I leave it therefore to *Mr. Owen*, to warrant the Relation of Fact, to be undoubtedly true.

Other Miracles are recited in *Scene*, p. 40, 41, as followeth. *I'll begin* (says he) *with the Subject as represented by the New Testament; and the first who offers himself to our Consideration is Theudas: who pretended to new Prophetic Lights and Revelations, attested by Miracles and Signs, Acts v. 36.* Next follows *Elymas the Sorcerer* a false Prophet, who by false Miracles, endeavoured to bring the real Miracles of Christ and his Apostles, into open Contempt, Acts xiii. 8. Now, let all Men judge, whether a Man that allows himself, to tell us out of the New Testament, Miracles done by the Devil, which are not to be found therein, be not also likely to tell us many Miracles out of his unnamed human Authors, which are not there neither; and for the Authors he has named, he may well be thought to have done no better, than he does by the sacred Text it self and by *Eusebius*, as will be manifest presently: However, as it was not worth the while to trace him in the most, because the said Authors are often of little Credit but with himself, or because the Ridiculousness of the Facts confutes themselves; as in particular, what he is informed of, p 41, that *Corytes* in viewing the *Delphian Gulph*,

Gulph, was by its *Exhalations*, inspired with a Spirit of Prophecy; which taking Air, abundance of credulous People flocked thither, on whom it had the same strange Effect. But, behold here, and wonder, O Reader! what an accute Philosopher can find out, of the vast Power of Nature, p. 32; even that the Air in some Places, might inspire Folks with a Spirit of Prophecy. All the World knows, that the *Jewish Talmud* contains a Bundle of Lyes and Forgeries, to scandalize Christianity; yet Mr. Owen has put it among his Authors of undoubted Veracity, that tell us, that abundance of *Jewish Rabbies* were skilful in working Miracles, great Signs and Wonders; they conjured in the Name of Jesus: they predicted future Events, and caused it to Rain in Effect, when they pleased. Christians used to admire the Power of *Elias*, in that he prayed once, and the Heaven gave Rain, and the Earth brought forth her Friut, James v. 18. but Mr. Owen is resolved the Devil's Prophets shall outmatch him, for they caused it to Rain, as often as they pleased. Well! it follows in the same Page, *What shall we say of the Bath-col, or articulate Voice, very frequently applauding their learned Guides, in an audible manner from Heaven?* Why, truly, Sir, my Judgment is, that the audible Voices from Heaven, were no small Testimony to our Saviour, when on Earth; and if the *Jewish Priests* do trump up such Stories as these, to under-value it; it did not become you to set your Seal to it of a personal Affirmation, that they are true. However, let us hear somewhat from the *Turkish Alchoran*, p. 57. It is said, that *Mahomet* cleaved the Moon in two, that Trees went to meet him, that the Stones saluted him, and by these Miracles he pretended to confirm his Mission; but these Things are renounced by their learned Doctors, who says, that the *Alchoran* is a Miracle it self; that *Malomet* an illiterate Persons not able to write or read, should compose a Book so excellent in Eloquence and Doctrine as they'll

they'll have that to be. Here then, the Devil is honoured with the Skill and Power of many Miracles, especially that of composing a Book by a Person not able to read, excellent in Eloquence and Doctrine; for as to the other Facts, they are given us for true, tho' their Doctors adhere to the last of them, as a more unexceptionable Miracle: But whether true or not, in other Peoples Opinion; the use Mr. Owen makes of these, and all the other Miracles the *Scene* has furnished, is; that he expects any Prophet of God should do greater Things than all of them, before he ought to be believed; the Reasonableness whereof, and its Consistency with the Scripture, shall be considered by and by.

Scene, p. 36, 37, 38, 39. The foretelling future contingent Things, independent of necessary Causes, and their coming to pass accordingly, is a more unexceptionable Proof of Divine Inspiration, than Miracles. However, in these Pages, many Relations are given of true Prediction by the Devil, exactly fulfilled; and among the rest, *What shall we say* (says he) to that *Venetian Glass*, in which the Earl of *Denbigh*, when Ambassador at *Venice*, saw several Things to come? and *what shall we say* (says he) of the Chrytal at *Noremberg*, into which if a Boy so and so qualified, did but look, he should see what he desired to know (at the Request of others) concerning any Thing past or future; and the Questions of some learned Men in doubtful Points, were so resolved to Satisfaction? I answer. It were to be wish'd, upon Mr. Owen's own Account as well as ours, that in these and most of the Instances he gives of the Devil's Heroes, the Historians of those Worthies had been named; for then, we might perhaps have paid more respect to the undoubted Veracity of the Authors; and we had been in a Capacity, to relieve ourselves in the uneasy Suspicion, that Mr. Owen himself may have somehow, been subject to the Misfortune, of adding

somewhat to aggrandize the Miracles, as he has already done in the Case of *Theudas* and *Elymas*, in his Quotations from the sacred Text, and also from *Eusebius*, as will soon appear. And again, in p. 41, says he, *Elymas* the Sorcerer, called a false Prophet, pretended to foretel Things to come. It may be so, Mr. Owen, but we must take your Word for it; and why, I pray, is this double Addition to the Text, in the Case of *Elymas*, above all the rest? Why, says he, p. 39, *the Devil affects to make his Appearance in the prophetic Mantle; even in the Shape of Samuel the holy Prophet; but of all Devils the White is the most dangerous; who would suspect the Devil to come and preach in the Shape of a Divine Envoy?* Truly, Sir I very much question whether it was the Devil; and many of the Learned in *Pool's Synopsis*, rather judge it to be a holy Angel, who then took the Form of *Samuel*, or *Samuel* himself. But supposing it was the Devil in the prophetic Mantle, and that a White one too, when he assumed the Shape of *Samuel*, a divine Envoy: Mr. Owen himself tells us, he has oftener appeared in the Shape of God's Ambassadors, even near New-England, in the resemblance of an English Minister, pretending he was the Englishman's God, p. 79. and again, *He came down from the Sky in a Minister's Habit, in Denmark, p. 80. and again in Sweden, p. 80. the Devil appeared and walked through the Country, in the Shape of a Minister; He preached the Gospel, and administered Baptism, &c. and the Children he baptized, became Wizards and Witches in Six or Seven Years time.* Oh! Sir, what dismal Work was here in this Form!

Upon all this, to resume the State of the Case. *The Scene*, p. 25, 26, says, God owned the Mission of *Moses* by undeniable Signs; with what Honesty then can the new Prophets and their Adherents censure our demanding uncontestable Signs and Miracles, as Proofs of their Mission? We demand therefore only such Signs of them, as may secure us from damnable Delusions.

Answer; the modern Prophets are not sent as *Moses*, to execute God's Judgments upon a powerful Nation, and to require a Release of a Million or two of People, from their Allegiance to a puissant Monarch; neither are they sent to conquer Nations, as *Jeshua*; or to govern a Kingdom, as *Samuel* and the *Judges*; or to pull down and set up Kings, as *Elijah* and *Elisha*; for in these Cases, God did dispenſe his Powers, to the Ends of their Miſſion, with a ſuitable Authority. The Miſſion of the modern Prophets is only declarative, in Doctrine and Prediction, ſuch as that was of the Prophets, from *Jeremiah* unto *Malachi*, whoſe Inſpirations are left us upon Record; therefore, whatever *Miracles undeniable and unconteſtable* were given as Proofs of the Miſſion of theſe later (as above ſpecify'd by Name) the preſent Prophets do ſubmit to have theirs alſo tryed by; altho' there can be no fear, of *any damnable Deuſions* in their Caſe, if there be no Miracles at all, becauſe they ſtand juſtified in all Doctrines, by the Scriptures, as much as he or any other Perſons.

Be cauſe then, we can ſee no Ground for it, in Reaſon or Scripture; let Mr. *Owen* himſelf tell us, with what Honesty, by what Juſtice and Authority, he demands from us greater Miracles, than thoſe he has cited, as if done by the Devil's Prophets; to wit, the Devil's Prophets are carryed in the Air Two Thouſands Miles: They ſpeak all manner of Languages with great Exactneſs and Elegancy: They could tell what any Man thought: They cured many Diſeaſes, and raiſed a dead Man to Life: They could tell, at any diſtance, what Conſultations there were in all the Nations of *Chriſtendom*: They predicted future Events: They cauſed it to rain when they pleaſed: They cleaved the Moon in two: The Trees and Stones moved at their Command: They told any thing future, that was deſired: And evil Spirits can preſerve a Man unhurt in the Fire, as in the

Case of *Clavis* or others. Wherefore, if greater Signs than these are requisite to Prophets, and that they ought to be demanded *in the first Place*, p. 36, that is, before they be admitted to be sent of God; let the *meerly Prophets* of the Old Testament, and the *secondarily Prophets* of the New (1 Cor. xii. 28.) be first proved to have been warranted, by the like Proofs of their Missions; and the modern ones are content to stand or fall, by this Test of Mr. *Owen's* coining, Superscription and Authority; altho' he has added to it also, that they must undergo the further Test, of whatsoever other miraculous Works he shall hereafter discover, in his Authors of a like undoubted Veracity.

CH A P. II.

HAVING in the former Chapter, considered the Instances of Wonder-workers by the Devil's Power, so far as they are applied by the *Scene*, unto the Case in hand; I should now proceed, to debate upon the other Parts, of that *History of Delusions*, wherever they are made applicable to the present Prophets; but that it seemed a little preposterous, to go any further in that Argument, until we have brought under Consideration, what the Author advances, about the Cessation of Prophecy, never to be revived in the Christian Church; which is to be the Subject of this Chapter; premising however somewhat very briefly of another Nature, as introductory to it.

The holy Scriptures do represent always the Devil, to be the evil one, and a Spirit malicious, unclean, the Father of Lies and false Doctrines, a Tempter to all Wickedness, a false Accuser, railing at and reviling the Saints, opposing them always, a Murderer from the Beginning, a Fowler laying
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Snares and Baits of Riches and Pleasures to intrap the Unwary, an old Serpent who *deludeth* the whole World, (*Rev. xii. 8.*) making War upon the Church when become solitary in the Wilderness, and overflowing in Spleen and Wrath to the concealed Remnant of her Seed, and so having his Name *Apollyon*, that is, a Destroyer. But the *Scene* paints out the Devil's Character, chiefly upon two Heads; First, that of his great Power to work Miracles, whereby if it were possible he would deceive the very Elect, unless the Caution be well heeded, of judging all Miracles by the Doctrine they appear to attest; which Rule being apply'd as an Antidote to the Venom of the Old Dragon, does seem sufficient Armour to Protestants instructed in the Scripture, to repel the fiery Darts of the Enemy, in all Cases, but that of the White Devil. For, Secondly, *the White Devil*, who is of all Devils the most dangerous, (says the *Scene*) he can teach Doctrines in all Points sound, as in the *Montanists*, and *Mrs. Bourignon*; he often presses universal Holiness, as in them and many others named by the *Scene*; he prays like an Angel of Light, he preaches up all moral Virtues, reproves Sinners, actually reforms Men, teaches Self-denial of all Kinds, Resignation to God's Will, as well as to live by Faith in God, and Dependance upon his revealed Word. Of which things, as the *Scene* makes an Application, I refer it to be considered in another Place; but it is evident, that hereby *Mr. Owen* has made the Devil to resemble the Holy Ghost, in many Points.

As to the Spirit of Prophecy, the Holy Ghost, he is styled in the New Testament, *the Paraclet*. Which is a *Greek* Word, that we and others render differently, the Comforter, the Exhorter, the Teacher, the Advocate, the Guide. Our Lord said touching him, he would not leave his Disciples *Orphans*, but send them the Spirit of a *Guardian*; the Text
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in other Places terms this Spirit of Prophecy, *the Seal of Christians Election to be God's Church, the Earnest of a full Inheritance, the Adopter of them for Sons of God, the Guide in all Truth, an Intercessor for them, a Reprover of Sin, a holy Anointer with sweet Flavour; his Gifts are often term'd Grace; he is a Teacher of Righteousness, a benign Warmer of the Heart, and so a Flame that ought not to be quenched or extinguished; and we are severely warned against despising, doing despite to, or any ways grieving this Spirit; but on the contrary, are commanded zealously to affect, to desire and earnestly covet it, to pray to our heavenly Father for it, to stir it up as a Flame that otherwise will leave us and be extinguished.*

Concerning this Spirit of Prophecy, which is called also *the Promise of the Father*, and was by our Lord bestowed upon his Disciples most remarkably on the Day of *Pentecost*, and who formed originally every Church mentioned in the New Testament; the Question now to be debated is, how long this *Paraclet* in his various Gifts, especially in that of Prophecy, which is exalted above all the rest, for the Edifying, Instruction and Comfort of Believers, did continue to form new Churches, and to animate or inform those already raised; the Persons endow'd wherewith, are styled the Glory of Christ, 2 Cor. viii. 23. And we take for granted, from the admirable Uses ascribed to this Gift in the Text, that it was always desirable by good Men, that it never had or ever should cease in the Churches of Christ. But concerning this, as followeth.

Scene, p. 8, 9, 10. God's Will is fully revealed in the Gospels; and if so, what need of additional Discoveries? But that Christ did reveal all his Father's Mind concerning Man, is evident from *John xv. 15*. And this is further illustrated by that Parable, where many Messengers were sent, and last of all

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all he sent his Son; and *none after him*, Matt. xxi. 37. Now, what can the Man do that comes after the King? Even that which has been already done. For, he has spoken all at once, either himself, or by his Apostles; for, they were God's last Messengers to his Church after the Prophets, 1 Cor. iv. 9, God hath set forth us the Apostles *last*.

Answ. Prophets are undoubtedly *Messengers* of God; and as Christ in his Life-time called twelve Apostles; by this Doctrine, of *none after him*, there were no Prophets sent of God, after Christ's Ascension. But, after this Time, we read of many endowed with the Spirit of Prophecy, at the Pentecost, in *Samaria*, and in divers other Places mentioned in the *Acts* and *Epistles*; and these were Prophets; but if God did not send them, I leave it to Mr. Owen to tell, who did send them. Moreover, in *Pool's Synopsis*, upon 1 Cor. iv. 9, the Word *last*, is construed to mean *the most despised and vilified*, as the Context shews the Sense to be; but no one ever before (that I know of) attempted to prove thence, that there were no Prophets in the Christian Church after St. Paul. Neither does Mr. Owen positively think himself, that the Apostles were *the last*, for he says, p. 7, *Inspiration expired in the Apostles Age, or soon after it*; and the Term *soon after it*, he explains to mean in his own Judgment, *above a hundred Years after it*, as will presently appear.

Scene, p. 9, they that say, the Spirit of Prophecy did not cease at the Destruction of *Jerusalem*, or thereabouts, will not know where to limit it, and what that Age was wherein it was extinguished: And if no Limits be put to it, then great is the Danger we are in.

Answ. Who they are that are in great Danger, from the Spirit of Prophecy existing in the Primitive Ages, the Author does not tell us; but sure no good Man would express much Desire, to limit the Holy One of *Israel*, and to cause the Word of the Holy

Holy One of Israel to cease from before us, (as the Greek is in *Isaiah xxx. 11.*) or be extinguished; because it is a Command, *not to extinguish* the Spirit of Prophecy, *1 Thess. v. 19.* Now, the Destruction of *Jerusalem* was *Anno Dom. 70,* and Mr. Owen himself being one of those who say, it did not cease then; we have it under his Hand, that *He will not know where to limit it;* however he will try, as followeth.

Scene, p. 8. There was a Necessity of inspired Apostles at first, but the New Testament, the last Volume of Divine Revelations, being compleated, the Reason of that Inspiration ceased.

Ans. Here is a Reason given, why Inspiration ceased with the Life of St. John, about *Anno 95.* But Mr. Dodwell, in his fourth Dissertation upon *Irenæus,* says, *I do not think that there was one Man, before the Emperor Constantine (that is, before Anno Christi 300) who believed, that the Prophetical Gifts were ceased in the Church: Nor of Consequence could it enter into any one's Thoughts, to enquire for a Reason of their ceasing.* And the present Archbishop of Canterbury, in his Preface to the *Epistles of the Apostolical Fathers, Barnabas, Clement, Hermas, and Polycarp,* is so far from concurring with Mr. Owen, that he asserts; that Inspiration even for Scriptures of publick Use to the Church, did not terminate in St. John, nor was the last Volume of Divine Revelations compleated by him; but on the contrary, the Archbishop proves, that the Treatise of *Hermas,* and the Epistles of *Barnabas, Polycarp, and Clement,* were put among the inspired Books of the New Testament, and read usually in the Churches, above 400 Years after Christ; without any Difference, as to the Divine Authority, between them and those Writings we still retain in the New Testament; there are also several of the most ancient Copies of the New Testament yet existing, wherein the Books of *Clement* and

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Hermas are written in the same Volume, with the Books of the Apostles and Evangelists we now have. Moreover, as Mr. Owen himself says, p. 7. *there is in Antiquity some mention of Prophecy, after the second Century,* we cannot but conclude, that his Reason here, why it ceased in the first Century, is not a very good one.

Scene, p. 7, Some Remains of the prophetick Spirit, were seen in the Church in the second Century; but a little after (that is, after the second Century) there was an entire Cessation of it. Hence the *Montanists* are by some of the Fathers proved Impostors, when they pretended to the Gift of Prophecy, for that it was then ceased in the Church. So *Eusebius* tells us, Lib. 5. Sect. 3. that *Montanus* and his Complices only took Advantage of that Virtue of working Wonders, which yet appeared, as was reported, though doubtfully, in some Places, to make a Semblance of the Spirit of Prophecy.

Ans. Mr. Dodwell, who is looked upon incomparably well read in the Fathers, says; He does not think there was one single Person, who lived before *Anno Dom. 300*, that believed Prophecy to be ceased in the Church, unto that Time; but if Mr. Owen can produce some of the Fathers, who assert it was then ceased in the Church, when the *Montanists* arose, to wit, before the Year 200, he must pass for a greater Antiquary; nay, if he produces but one, I acquiesce. But as to his Quotation from *Eusebius*, however the Mistake comes, the Words are no otherwise than thus in Greek, *Τῶν δὲ ἀμφὶ τοῖς Μοντανῶν καὶ Ἀλκιβιάδῳ καὶ Θεοδοτῶν, περὶ τῆς Φρυγίας ἀπὸ τοῦ πρώτου τῆς περὶ τῶν προφητιῶν ἀπολήψεως παρὰ πολλοῖς ἐκφραζομένων. Πλείστῳ γὰρ καὶ ἄλλαι παραδόξοι καὶ θαύματα ἐγένοντο ἐν ταῖς ἐκκλησίαις ἐκτελεσθέντα, πρὶν πολλοῖς τῶν καὶ ἐκείνης προφητείας παρεῖχον* that is, *When Montanus, Alcibiades and Theodotus, began first to be celebrated in Phrygia, in the Opinion of Men for prophesying; even then, many miraculous Things of the Divine Gift, which were usually done in many Churches, gave ground for many to believe, that they also had the*

Gift of Prophecy. And Dr. Hicks's History of *Montanism*, written against them, does own, p. 78, 87, that at the same Time, the Three Persons above-named were famed for Prophecy (about the Year 176) it pleased God to grant to his Church, in pursuance of the Promise given her thro' his beloved Son, many extraordinary Graces; and in particular, that of the Gift of Prophesying, as taken in the strictest Sense of the Word; which prophesying or speaking under Inspiration (says he) was in general allowed to as many as were called *πνευματικοί*, *Spiritual*; that is, such as were thought to have received the Gifts of the Spirit, by certain visible Manifestations thereof. Moreover, Mr. Owen, if he has read *Irenaeus*, lib. 2. cap. 56, 57, 58, could not be ignorant, that after this Time, he says; it is not possible to reckon up the Number of those miraculous Gifts, in particular that of prophesying or speaking by the Spirit of God, which the Church all the World over has received, and does even every Day exert, as we our selves now see and hear many of the Brethren to shew forth. And for the Continuance of the Gift of Prophecy uncontroverted, from the Year Two Hundred unto the Year of Christ Three Hundred and later, it is proved in the General Delusion fore-mentioned; by Quotations from *Eusebius*, *Clemens of Alexandria*, the Martyrology of *Perpetua*, *Tertullian*, *Theophilus*, *Minutius Felix*, *Origen*, *Dionysius of Alexandria*, *Cyprian*, *Arnobius*, *Lactantius*, *Julius Firmicus* and several other Antients; which may suffice to evince, that Mr. Owen's Affirmation is not true, that there was an entire Cessation of the Spirit of Prophecy, soon after the second Century.

Scene, p. 6. those Ministers only whom the Apostles first ordained, had the Gift of Prophecy; but after them, Ministers were by Study to be qualified, for the Service of the Church; hence it is said, *Acts* xiv. 23, they, the Apostles *Paul* and *Barnabas*, ordained them Elders in every Church. So that here, the

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the Government of the Church, is by an express Commission from God, settled in the Hands of Elders, who confessedly are ordinary Teachers.

Answer. They are confessedly extraordinary Teachers, for these being those Ministers, whom the Apostles first ordained in those Churches, Mr. Owen himself says, they were fitted for that sacred Office by the Gift of Prophecy. Neither does this Text at all settle the Government of the Churches, in the Hands of ordinary or uninspired Teachers; for, as there is no Instance of an uninspired Ministry in the New Testament, so after the Times mentioned in it, we read from authentic Authorities, of many inspired Bishops, to wit, *Ignatius of Antioch*, *Clement of Rome*, *Polycarp of Smirna*; moreover, *Papias of Hierapolis*, is by *Nicephorus* intitled to the same Character; and *Quadratus of Athens*, was (saith Dr. Cave) renowned for his Gift of Prophecy; *Eusebius*, lib. 5. c. 24, says the same eminently of *Melito of Sardis*; after this, *Irenaeus of Lyons* was an Evangelist, (saith Dr. Cave) and compleatly adorned with the Gifts of the Spirit, saith *Epiphanius*. Long after him, *Cyprian* also of *Carthage*, abundantly declares himself, to be guided by express Revelations, as *Melito* was, in the Government of his Church, and for his personal Direction; touching all of whom, much is said to the same Effect, in the *General Deduction*: But *Eusebius* mentions many more by Name, and great Numbers of Evangelists, and inspired Planters and Pastors of Churches, without Name. And so far was it, from that of the Government of the Church being, by express Commission of God, settled upon uninspired Elders, or those only qualified for it by Study; that Mr. *Dodwell* upon *Irenaeus*, and Dr. *Whitby* upon the New Testament, assert it as a general Case, that for 200 Years after Christ, the then Prophets did by the Spirit decide, touching the Fitness of any for the Ministerial Office, and accord-

ingly set Men apart for it; and that it was without respect to human Studies and Learning, is evident by the Relation of *Irenaeus*, l. 5. c. 20. for speaking of the Church being guided by Divine Light and Wisdom, he says there, that Hereticks upbraided the holy Elders of the Church, with want of Learning, they not considering that a religious Person who is ignorant, is far better than a blaspheming impudent Sophister.

Scene, Pref. p. 3. We are assured that Prophetick Teachings should expire in the Church, for in *Cor. xiii. 8*, there is an undeniable Prediction, that Prophecies and divine Inspirations should cease. Do ye (*says he to the Prophets*) produce one Scripture, that they shall ever be revived, for God's extraordinary Gifts are according to his Promise.

Answ. The Question upon this Text is, *When Prophecies shall cease?* Which *St. Paul* by inspired Knowledge determines in Verses 9, 10, *We prophecy in Part*; but when that which is Perfect is come, then that which is in Part shall be done away: and again, *Eph. xiv. 11, 12, 13*, He gave Prophets for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ (the Church) how long? even *untill we all come into an Unity of the Faith, unto a perfect Man, unto the Measure of the Age of the Fullness of Christ's Church, united of Jew and Gentile, Rom. xi.* Now, as the Matter touching the Cessation of Prophecy, as far as it is yet traced, stands thus in the *General Delusion*; that about Four Hundred Years after Christ, *Chrysostom* asserts it was ceased; *Augustin* writes doubtfully about it, because the Separatists claimed to enjoy it still; *Cyril, Catech. 16*, asserts the Gifts extraordinary were not ceased: And *Epiphanius* writes, *Tome 1. p. 403. the Divine Gift of Prophecy is not ceased in the Church.* Therefore, if the Time as defined in the Texts above has already come, since the Year Four Hundred; that all Christians did come into an Unity of Faith

Faith and of the Knowledge of the Son of God, unto a perfect Estate, unto the Age of the Fullness of Christ; and when St. Paul's Prophecy in Part, was done away by *that* which was Perfect; then, but not before, can it be allowed, that Mr. Owen's undeniable positive Prediction for Prophecy ceasing, did take place. But whereas, Mr. Owen here says, *God's extraordinary Gifts are according to his Promise*; I find in *Euseb.* lib. 5. cap. 17, the Opposers of the *Montanists* did confess, that by the Spirit in St. Paul, *The Gift of Prophecy was to remain and continue in the Church, unto the final Coming of our Lord.* And *Irenaeus* amplifies upon the Subject, thus, lib. 3. cap. 40. The extraordinary Gift of the Spirit, was the Deposite of God to his Church: It was the very Breath of Life to it's Body; the Earnest of Incorruption and Confirmation of our Faith, as in the 1 Cor. xii. 27, 28, *God hath set (seto, fixed) in the Church, Prophets, and all other Operations of the Spirit.* For (says he) *where a Church is, there is the Spirit; and where the Spirit of God is, there is a Church, and every Gift*: So that *Irenaeus* cites that Text, to imply a necessary Existence of the Spiritual Gifts, as the very Constituents of a Christian Church. And Mr. *Dodwell* upon that Father affirms, *That Men generally before Constantine, did expect from Scripture Declarations and Promises of the New Testament, that the Gift of Prophecy would ever remain in the Church.*

We have already examined and confuted every Period of Time, that the Scene has assigned, wherein Prophecy did cease, in Proof of his Affirmation, p. 6, 7, *that Inspiration was given but for a limited Time*; and for a fuller Answer, to all that Author frequently intermixes of a like kind, it seems requisite to vindicate the Ages before *Constantine*; who, on the contrary to Mr. Owen's Scheme of Arguments without Scripture-warrant, did generally expect from Scrip-
ture

ture Declarations and Promises of the New Testament, that the Gift of Prophecy would ever remain in the Church: Among other Declarations and Promises then, that might be named, to warrant that Expectation, are these following Texts: After the Congregation of Believers at *Pentecost*, consisting of an Hundred and Twenty, had all received the Spirit with visible Manifestations thereof on them, St. *Peter* said to the Standers-by; repent and be baptized, and ye also shall receive the Gift of the Holy Ghost, for *the Promise is unto you and to your Children*. Which Promise, for the Extent of it, occurs in *Jer. xxxi*, I will make a New Covenant with the Houses of *Israel* and *Judah*, I will write my Law in their Hearts, and they shall teach no more every Man his Brother and Neighbour, saying, Know ye the Lord; for they shall all know me, from the least of them, unto the greatest. And for the Duration of the Promise of the Spirit, we find in *Ezek. xxxix. 29*, I will not hid my Face any more from them, for I have poured out my Spirit upon the House of *Israel*. And again, *Isaiah lix. 21*. This is my Covenant with them, saith the Lord; my Spirit that is upon thee, *Jacob*, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, from henceforth, and for ever. Answerably unto all which, our Lord himself says, *John xiv. 15, 16*, keep my Commandments, and I will pray the Father, and he shall give you another Paraclet (Comforter or Exhorter) *that he may abide with you for ever*; but upon this Text, several Divines in *Pool's Synopsis* observe, that this being a positive Promise, could only fail on God's part, by the Breach of the Condition on Man's part; for instance (say they) because Christians decaying in their first Love to him and to the Spirit, did not continue to keep his Commandments frequently inculcated,

highly to esteem Prophefying, zealously to covet and earnestly to seek by Prayer that Paraclet, and those also, not to resist, murmur at, quench and repel him; as may be read in 1 Cor. xii. 31. chap. xiv. 1, 12, 13, 39. And 1 Theff. v. 19, 20, 21. Moreover, touching the *Miraculous Gifts promised to them that believe*, Mark xvi. 17, 18, *Chrysostom* noteth, That all who were baptized, received some Gifts of the Spirit; and *Grotius* upon the Place argues at large, That the Promise is still in force, and all along unto this Day has been; but, says he (as in *Pool's Synop.*) *in this as in other Points, when the Blame lies upon our Mistrust and Slothfulness, we are commonly used to cast the same upon God.* But further, by the Consent of the Learned in *Pool's Synopsis*, *despise not* is a *Meiosis*, meaning, *See that ye highly prize Prophefying*; and they construe the Meaning of *Quench not the Spirit*, to be a Refusal to hear inspired Teachings, and a speaking evilly of, or any ways persecuting, the prophetical Teacher. In like manner, they construe the Commandment, *to covet earnestly the best Gifts*, but rather (or above all) *that ye may Prophefie*, to be an Injunction upon all Men, to use fervent Prayer unto God, to obtain the Gift of Prophecy unto the Church. Therefore upon 1 Cor. xiv. 12, Forasmuch as ye are *zealous of Spirits* (as the Greek is) seek that ye may excel, *μεγαλιοντι*, *abound*, (*Chrysostom* interprets the Clause, *Pray that ye may have them in great abundance*) to the edifying of the Church; because Prophefying serveth for them which believe, *ver. 22.* And he that prophesyeth, edifyeth the Church, *ver. 4.* Whilst then these Commandments of our Lord by his Spirit in the Apostles, were kept by the Primitive Ages, the Spirit did abide with Christians; and their Expectation generally, that the Gift of Prophecy would ever abide in the Church, is warranted by the Scripture Declarations and Promises of the New Testament, above-mentioned. And which I take to be, with the preceeding Paragraph

graph, a full Confutation of Mr. Owen, that *Inspiration was given but for a limited Time.*

Scene, Pref. p. 2. Abraham assures Dives, that a Prophet sent immediately from Heaven, would not profit his unbelieving Brethren, if the Writings of Moses and the Prophets did not: for 'tis remarkable, that where the Spirit teaches himself, without the ordinary Means, *he does not think fit* to render every Word he says, effectual for the Conversion of every one that hears him.

Answ. He has made Abraham to say, what (I think) he never did or would say. And no Body else, sure can see from the Text, that a Messenger from Heaven would have done no good to the Brethren of Dives, because *the Spirit does not think fit* to render every Word he says, effectual for the Conversion of every One that hears him; tho' he may think fit, to seal the Conversion of a great many.

Scene, p. 88. Did our blessed Lord come down now, and preach himself; his Ministry would probably be unsuccessful, where the written Word has no Effect: if Men will not hearken to those, who preach of Christ and the Spirit, neither would they hearken to the immediate Teachings of Christ and the Spirit.

Answ. Whence Mr. Owen drew this Doctrine, I know not; but it seems to me not only quenching and despising, but the highest Arrogance against Christ and his Spirit. The Commentators say upon 1 Kings viii. 36, that unless God illuminate the Mind to see the Way of Truth to be good, neither the Light of Scripture alone, or the constant Inculcation of it from Men, will suffice to do it. And in Jer. xxiii. 28, 29, God's Word in the Prophet, is likened to a Fire, that melteth Things, and a Hammer that breaketh the Rock in pieces. Our Lord spoke with Authority, and not as the Scribes; he did but call Levi and Zaccheus, and they left their Riches

Riches to follow him ; by the Power of Christ and of the Spirit it was, that so many Thousands were at once or in a trice converted, at *Jerusalem*, and every where in the New Testament ; and those at *Corinth* burnt their Books to a great Value, *Acts* xix. 19. Moreover, the Text is generally understood of Christ or the Spirit, *Heb.* iv. 12, *The Word* of God is quick and powerful, sharper than any two-edged Sword, piercing to the dividing asunder of Soul and Spirit, and is a Discerner (*κρίτης* a Censurer) of the Thoughts and Intents of the Heart ; neither is there any Creature, that is not manifest in his Sight. So that the Teachings of Christ or the Spirit, are in the Scriptures always said to be more powerful, than those merely of Men ; and this will further appear by what immediately followeth, in relation to Time to come, wherein Mr. *Owen* says, the Preaching of Christ or the Spirit would have no Effect.

Scene, Pref. p. 3. Do ye (the Prophets) produce one Text, that Prophecy shall ever be revived, or is promised in the Scripture, so to be ; for, God's extraordinary Gifts are according to his Promise.

Ans. *Cyril*, and *Epiphanius*, and *St. Austin* testify, that the Spirit of Prophecy had not ceased in the Christian Church, unto the Year Four Hundred ; and as soon after that Time, the Church became so corrupt, that the Protestant Churches, do renounce her Authority ; no wonder then, if upon the Apostacy of the Church, she became also in Principles respecting the prophetic Spirit, incapable of acknowledging such, as prophesied according to the Analogy of sound Faith, but might impute to them, Heresy, Schism and such like Things, as the *Watchmen* (by the *Synopsis*) did to the real Spouse of Christ, *Cant.* v. 7. It does not however follow thence, that God sent no Prophets to her ; but rather on the contrary it is evident, that such Prophets were sent, even during that Apostacy of the

Visible Church; for, in *Rev.* xviii. 24, and xvii. 6, we find *Babylon the Great*, during the Time of her Usurpation, and the intoxicating all Nations with her Abominations, *was drunken with the Blood of the Witnesses of Jesus, and in her was found the Blood of Prophets.* Nevertheless, God has graciously given us more than one promisory Text, that the Spirit of Prophecy will be still signally revived, and work more powerful Effects than Preaching merely human; for of Christ it is spoken in *Rev.* xix. that One called the *Word of God*, King of Kings and Lord of Lords, who had *a sharp Sword went out of his Mouth* (*Heb.* iv. 12.) with which he smote the Nations; and slew those who remained, (*Hos.* vi. 5.) when the Beast and false Prophet were cast alive into a Lake of Fire, burning with Brimstone. And again, in *2 Thess.* ii. 8, the Lord shall consume that Man of Sin, the Son of Perdition; that Wicked, with *the Spirit of his Mouth*, (*Isa.* xi. 4.) and shall destroy him, with the Brightness of *his Coming*, *παρουσία*, *his Presence*; but in both these Texts, most Interpreters do concur, that the Sword out of his Mouth, and the Spirit of his Mouth, do mean *the Spirit of Prophecy*. And further yet, several Commentators in *Pool*, upon *Rev.* x. 11, do say, that St. *John* therein personated others, unto whom the Gift of Prophecy shall be renewed, in the last Days, against Antichrist. Again, several in the *Synop.* upon *Rev.* xxi. 2, tell us the Sense to be, that the Church is to be formed and adorned anew, by Christ, and the Spirit sent from Heaven, as it was *Acts* ii. 2. and *1 Pet.* i. 12. And again, there also upon *Rev.* xxii. 17, *the Spirit saith, Come*; the Learned remark, that here, as elsewhere often, the Abstract is put for the Concrete; *the Spirit* therefore means, *Persons that have the Spirit, and are endowed with prophetical Gifts.*

Scene, p. 88. God's written Word is *the only appointed Means of Salvation.*

Ans.

Answ. The Author here quits his Catechism, which says no more than, that *it is the outward and ordinary Means of Salvation*; thereby allowing the Spirit the Sanctifier as the Principal, and Prayer, Meditation, the Sacraments, and the extraordinary Means of Prophecy and Vision, which are all of them Means appointed of God; for not only *St. Paul* was converted by a Vision, but *Eusebius* tells us of many in the Primitive Times, who were converted so likewise, and who sealed to their Faith by Martyrdom. And the great *St. Austin*, lib. 1. *de Doct. Christi*, telleth us of one *Antonius*, who had by Inspiration the Scriptures by Heart, and understood them, tho' he could not read. Moreover, the Judicious *Mr. Mede*, in his *Diatrobe*, argues very strongly from *1 Tim. i. 16*; that *St. Paul* therein shadowed forth a Patern, of the Conversion of the whole Nation of the *Jews*, by some extraordinary Ways of Vision and Voice from Heaven; which (saith he) is also hinted at, *Math. xxiii. 39.* and *xxiv. 30.*

Scene, p. 88. *Peter, James and John* had a more sure Word of Prophecy, than the Voice they heard which came from Heaven, at our Lord's Transfiguration; and the Word of Prophecy, means the written Word; so that, God's written Word is a surer Rule than Prophecy.

Answ. The Text is, *2 Pet. i. 19. We, Peter James and John, have also a more sure Word of Prophecy*, that is, in themselves. But in general, if the written Word be it self the Word of Prophecy, it cannot be a surer Rule than itself.

Scene, Pref. p. 3. If he be cursed, that adds any Revelation to the single Book of *St. John*, much more is he cursed, who presumes to add to the whole Bible; but new Prophecy adds to the holy Scriptures.

Answ. The Text is, *Rev. xxii. 19. If any Man shall add*, which is the same as, *he who presumes to add by his human Will*; But if the Spirit of God

reveals or adds, there is nothing added on Man's Part. As *Deut. iv. 2*, *Ye shall not add unto the Word, which I command you*; which means no more than, adding by human Tradition or Doctrines, contrary and inconsistent; and so likewise does *Deut. xii. 32*, *Thou shalt not add unto whatsoever I command you*; but these Texts never excluded additional Revelations and Commands of God himself, by subsequent Prophets in the Jewish Church, as was especially remarkable, *2 Chron. xxix. 25*. Neither then, did Prophecy subsisting and reverentially owned, for some Hundred Years after *St. John's* Time, add any thing of human in the Christian Church. Wherefore, the Author has done very rashly, in allowing himself to pronounce a Curse upon so many Generations of Christians, wherein were Thousands of holy Martyrs.

Scene, p. 3. Immediate Revelation makes void the divine Commands, of searching, hearing and reading the Scriptures: and by a necessary Consequence makes them useless.

Ans. p. 3. Paul and Timothy were both inspired, yet Mr. Owen himself adds, *p. 7.* *St. Paul* counsels Timothy to study, and give attendance to reading, *1 Tim. iv. 13.* and himself desires his Books, *2 Tim. iv. 13.* and moreover says, All Scripture divinely inspired is profitable for Doctrine, Reproof, Correction and Instruction in Righteousness, even for the Man of God, the Prophet himself, *2 Tim. iii. 16, 17.* How then, by a necessary Consequence, Inspiration makes the Scriptures useless, I leave it to the Author to make out, by being better reconciled to himself. It shall suffice for me to say, in behalf of the modern Prophets, and their Adherents, that I know no One of them, who believes the divine Commands of Searching, Hearing and Reading the Scriptures, to be made void by immediate Revelation; and all the ancient Writers, called Fathers, who

lived

lived in the prophetical Ages of the Christian Church, do loudly evince that immediate Revelation then, drew no such Consequence with it, as Mr. Owen says, does necessarily follow.

C H A P. III.

IT follows now to consider, as was promised at the beginning of the last Chapter, the several Applications made from the *Scene of Delusions*, unto the Case of the present Prophets: As followeth.

Scene, p. 54. Mahomet allowed both the Old and New Testament, and that Moses and Jesus were Prophets; but that the Jews and Christians had corrupted those holy Writings, and that he was sent to purge them from those Corruptions. Thus our new Prophets own the Scriptures, which they say are corrupted by the false Glosses of Interpreters; and that they are divinely inspired to vindicate the sacred Text, from the perverse Comments of the Doctors.

Answ. Supposing here that the Prophets had so said, for the Author tells us not when and where; yet to interpret Scripture by Inspiration, in order to vindicate the Text it self from perverse Comments, would be a very justifiable Claim in any Prophets; for the lowest Degree of Divine Inspiration, deserves more Regard than an Exposition, given upon the Foot of meer Human Learning; as the Prayer annexed to The Whole Duty of Man words it, because thy Spirit hath the Science of Speaking, give to the Bishops (and Pastors) the Gift of Prophecy, that they may interpret holy Scripture, not of their own Brain, but of thine inspiring. But this Claim is quite of another Nature from that of Mahomet, who robs our

our Saviour of all his personal Distinctions, and sets himself up as a Prophet of higher Eminency than *Moses* and *Christ*; and puts forth his *Alchoran* as a nobler System of Faith, retaining but a small Part, comparatively, of the Old and New Testament in it.

The *Scene of Delusions*, p. 35, says, It would be endless to mention all those, who by Instinct of the Devil, delivered themselves in strange Languages, The Apostles where they preached, they familiarly argued with every Nation in their Mother-Tongue; but our new Prophets often speak in an unknown Tongue to their Hearers, as speaking *French* to an *English* Auditory, and sometimes *Latin* and *Greek* to the People about their eternal Salvation, when they understood it not.

Answ. The Matters of Fact are herein misrepresented; for no *Greek* was ever spoke, but before Persons that understood it; nor any *Latin* Inspiration, except when several were present who understood it, and who did immediately interpret it, to those who did not; in like manner, the Congregation ordinarily consisting jointly of *French* and *English*, whatever was therein delivered by the *English* Prophets, was render'd forthwith into the *French*; and the *French* Inspirations were render'd into *English*; there being many among us, who understood both Languages very well; wherefore, there was no such thing in effect, as the new Prophets speaking in an unknown Tongue to their Hearers.

The *Scene of Delusions*, p. 70, unto 78 inclusive, contains a History of *Dr. Dee*, which concludes thus: *What I've transcribed is sufficient to prove, that there's nothing alledged by our new Prophets (in their Case) but what we find in Dr. Dee's Actions with evil Spirits.*

Answ. There are many things alledged by the Prophets, not found in *Dr. Dee's* Case. As first, there

there are several Evidences of the Gift of Tongues among the Prophets, particularly to Mr. *Lacy* of speaking *Latin*, and of his understanding the *Greek*; but nothing of that Gift unto Dr. *Dee*. 2dly, There are several Instances of the Gift of Healing alledged by the Prophets; none pretended to by Dr. *Dee*. 3dly, The Prophets alledge Inspiration by a Spirit Divine; the Doctor did not claim to be inspired by any Spirits, but only saw and heard Spirits, whom he often judged to be evil ones; and his Companion, a famous Necromancer, declared he knew them to be such. 4thly, The Prophets are often actuated by the Spirit, to pray unto God as our Father. Dr. *Dee*'s Spirits pronounce Words of Prayer, tho' not unto God as their Father; nor did they influence the Doctor to pray at all. 5thly, Dr. *Dee* was flattered all along in his Avarice, by Assurances of his Spirits, that he should be taught the Science, of turning every Thing into Gold. But the Prophets are lured with no worldly Gain and Advantages, by the Spirit that acts on them. 6thly, Dr. *Dee*'s Spirits do attest by a Miracle to the Popish Worship, whilst Mass was saying. Whereas the Spirit among the Prophets never did any thing to attest to Popery, but always acted in Opposition to it.

The Scene of Delusions in several Places, especially in p. 84, represents the Devil to be a Teacher of good Things, and to insist upon Holiness, and to pray and preach like an Angel of Light; he has by his Delusions visibly reform'd Men; often reprov'd Sin, and call'd to Repentance, and administered Baptism. In the Case of *Mahometism*, he made very good Exhortations to Holiness, Humility, Righteousness, Temperance, Charity, Resignation to God's Will, and to all other sorts of moral Virtues, and to live by Faith in God, and Dependence upon his revealed Will, p. 57. Great and good

good Things have been effected in the World by the Devices of *the White Devil*; Pref. p. 5. Therefore for our new Prophets to say their Spirit is Divine, because a Teacher of Holiness, and a Reformer of Men, is not a sufficient Proof of its Divinity; for the Devil transforms himself into the Likeness of a good Angel, in order to serve his own Purpose by it, and to bring Evil out of Good, p. 84.

Answ. In the first Chapter of this *Reply* to the *Scene of Delusions*, we have taken notice, how a great Part of the Christian World, which adhered to the *Inspired* called *Montanists* near 200 Years, are censured for owning an Inspiration in them, which he says was *Diabolical*, and I verily believe for the Reasons referred to above, was from the Holy One. We have also observed in the second Chapter, how he pronounces an *Anathema*, or the highest Curse, upon all those who should add any Revelation from God after *St. John's*; and yet the whole Christian Church, for several hundred Years, did allow of Prophecy and Divine Revelation given after that Time. Now therefore, if in the ascribing here so many great and good Things to the Devil, he has made it impracticable in a manner to know, what is not, or may not be from the Devil, it's none of my Fault; for, not the modern Prophets only, but all other Christians, are equally with them concerned to be well assured, that the Devil does not delude them, under some Appearance of Holiness. For the *2d Cor. xi. 14, 15.* in its Sense is thus, *Satan himself in his Appearances is transformed into an Angel of Light; therefore it is no great thing, if Men his Ministers also be transformed, as the Ministers of Righteousness, that is (saith the Synopsis) as Ministers of the Gospel: Just as the Pharisees, vaunting themselves for singular Piety, judged our Saviour to be a Glutton and a Wine-bibber, a Friend of Publicans and Sinners,*

Sinners, a Breaker of the Sabbath, and one actuated by the Devil; whom our Lord replies to, *Luke xvi. 15, Ye are they which indeed justify your selves before Men; but God knoweth your Hearts: for that which is highly esteemed amongst Men, is Abomination often in the Sight of God.* Thus it was not for Men to do otherwise, than think favourably of the *Pharisees*, because of their fair outside Godliness; but our divine Saviour, knowing their Hearts, did justly call them *Hypocrites*, and the lewdest of Men, even more obstinate against the admitting of our Lord and his Kingdom, than Publicans and Harlots. In like manner, our Lord has told us of Time still to come (as does appear by Verses 27, 28,) when *all the Churches shall know, that I am He, who searcheth the Reins and the Hearts, Rev. ii. 23.* In the mean time, until the Lord shall so manifest his Power, it does not become any Man to put himself in the Place of the supreme Judge, over all others, as Mr. Owen has done by passing the Sentence of damnable *Delusion*, upon the Inspired Churches, nick-named *Montanists*, and upon the modern Prophets, and upon several others named in his Book. But if it were allowable to do as he has done, why might not others, and even the Prophane allowably say; These Ministers of the Gospel may be for ought we know the Ministers of *Satan* transformed, and as abominable in God's Sight as the *Pharisees* were; for in Mr. Owen's own Words) *under the Disguise of a stricter Holiness, and fervent Prayers, and urgent Preaching up Righteousness, and very pressing Exhortations to Humility, Temperance, Charity, Resignation to God's Will, and to all other sorts of moral Virtues, as well as to live by Faith in God, and Dependance upon his revealed Will; the white Devil, of all Devils the most dangerous, under the Pretence of Kindness to Mens Souls, may as he has often done, bring them into fatal Snares,* P. 39, for Example, such as Pride, Envy, Emula-
G tions,

tions, evil Surmises, Backbiting, Wrath, Strife, Malice, Railings, perverse Disputings, Seditions, Heresies, Covetousness which is Idolatry, and what not; and these would denominate a damnable Delusion, as much as what he calls so.

The *Scene of Delusions*, p. 44, says, I'll observe the near Resemblance there is, between our New Prophets and the whimsical Jews; they expected, that when the Messias came, he'd lead them into the Garden of *Eden*, where they should enjoy the most refined Delights. And further, p. 56, *Mahomet's* Inspirations often tell the People, that they shall enter into pleasant Gardens, be under the Shadows of the Trees of Paradise, and there enjoy the continual Pleasures of Love for ever; and *Is not this the Language of our new Prophets?* for they say, Christ will reinstate us in a *Paradisaical State*, and bring us into a Garden, far beyond what Italy, or any earthly ones can shew; where our Eyes shall be delighted with Colours above the Indian, and our Nose with more than Arabian Sweets. Lacy's 2d Part, p. 69.

Ans. No, Sir, that Doctrine of *Mahomet's*, is not the Language of the New Prophets; and yourself by reading their Books knew it was not, or else you would have quoted their Language for it; but by putting it as a Question (forsooth) you do surmise it to your Reader, to think so falsely of them. But in that Passage cited, there is no mention of a *Paradisaical State*, and the Words are evidently allegorical, representing by material Things the Joys of a pious Soul; for it runs thus, *The Retirement I (the Lord) give to a Soul, that flies out of the World as a Pest-House, a Bridewell, and desires to be at rest, and to solace himself with my Loves, (Cantic. iv. 12, 13, 14, 15. and v. 1. the Margin) I prepare him a Garden, and &c. (as above) every Step walking in this Garden, discovers new Beauties to you. Could you enjoy such as*
my

my Servant has seen (in a Vision then set before J. L.) *you would long for it materially. Every one shall find it in himself really.* So that the happy Condition here promised, was not to enjoy the Delights of a material Garden, but such as a Soul retiring out of the World to take up its Rest in Communion with God, *every one shall find it within himself really*; for an earthly Garden is not to be found within a Man; nor was it really to be expected from the Passage, which in a sort of Hymn ends thus, *O Lord, thy Love's Felicity, endless in its Variety, even to all Eternity, thy Word is true and shall not lie.*

Again, in the same Page, the Scene of Delusions adds, *The whimsical Jews expected he, the Messias, should raise their dead Friends, and begin his Kingdom with their Resurrection. So the new Prophets say, Christ will raise all those who sleep in him, with whom they shall reign on Earth.*

Ans. What the whimsical Jews expected I know not, and he quotes no Book whence himself knows it. But what the Prophets say upon this Head, is no other than what the Scriptures affirm, to wit, *1 Thess. iv. 14, 16, Those which sleep in Jesus, shall rise again, for the sake of Jesus, will God bring with him; and the Dead in Christ shall rise first, 1 Cor. xv. 23; every Man in his own Order, as the Lord, in his proper Order, to wit, of Time. And the Saints, represented by the Twenty Four Elders say, we shall reign on the Earth, Rev. v. 10. And that this was the Doctrine universally of the primitive Christians, is evident from the Authors cited in Grabe's Notes upon Irenaeus hereafter.*

Again, in the same Page, the Scene of Delusions adds, *The whimsical Jews were of Opinion, that at Christ's Coming, the Fabrick of the World should be renewed. So the new Prophets say, Christ comes to finish the Creation in it's Beauty, to create a new World. Lacy's 2d Part, p. 44, 73.*

Answ. Here Mr. Owen would have it thought, that the Prophets say, the material Fabrick of the World should be created anew; but the Passages he cites are quite of another Nature; that of Mr. Lacy, p. 44, is a Prayer thus; *O thou God of Sabbath, resting, distinguishing one Day in the Creation, distinguishing still by the Resurrection of him, whom we expect to come from Heaven, to give another Rest to this World, than it has hitherto had; to finish the Creation in it's Beauty and Harmony; that the Earth may be no more a Scene of Rebellion, Blasphemy, Impiety, but a Garden wherein thou may'st delight to walk.* So that the Creation here referred to, is that of the intellectual World, Man; for whom it prays a Rest, or Sabbatism, from Sin, such as has not been hitherto, and is promised, *Hebrews* iv. 8, where Note our Margin. Again, the Passage, p. 73, is thus expressed in Reference to some Visions vouchsafed to Mr. Lacy at that Time, *Thou shalt have other Views of the worshipping Assemblies, in the new World I create. My Church, the Christian nominal One, is like a Forest; all lies in the State of Nature, with the Curse upon it; Barrenness, Briars. I come to break all up. I will clear it. A fruitful Garden thick planted, and every Thing thriving in it, will I make of this Forest. The outward Form must be changed. Every Thing must be purified by Fire; the sweet Seraphick Flame shall cleanse away the Dross of my Saints. My judicial Fire, is to make way for the Operation of the other. Then shall my House be filled with sweet Incense of Praise. The Arches thereof shall resound, and diversify the Voices. You shall see a Circle of Angels over your Assemblies. The Chorusses shall repeat; and the one and other find interchangable Delight. Their Voices shall be grateful to you, and yours to them.* Now; how this, any more than the other Quotation, could be construed to relate to renewing the Fabrick of the material Word, I leave all Men to judge. However, we read of *a Restitution of all Things,*

Things, Acts iii. 21. and of the Earth and Heavens waxing old as doth a Garment, and of God's folding them up (as a Garment laid by) and his changing them, *Hebrews* i. 10, 11, 12. As also of God's creating New Heavens and a New Earth, the Old Ones being no more to be remembred, *Isai.* lxxv. 17. and that the whole Creation, and every Creature in it, shall be delivered from the Bondage of Corruption, unto which it was subjected by Man's Sin, *Rom.* viii. 20, 21, 22.

Again, in the same Page, the *Scene of Delusions* adds, The *Jews* fancied the *Messias* should reign a Thousand Years on Earth. The modern Prophets chime with them herein, and speak of the approaching Kingdom, as the glorious *Millenium* and *Jubilee*; and, p. 48. that the *New Jerusalem* shall come down from Heaven, and that all Sorrow shall be entirely banished out of this New Kingdom. *All which agrees exactly with Cerinthus.*

Answ. All this agrees exactly with the *Revelations* of *St. John the Divine*, in the Three last Chapters. And *Dr. Grabe*, in his *Spicel.* p. 31, and his *Notes upon Irenaus*, lib. 4. cap. 38. and lib. 5. cap. 5. says, that all the primitive Christians, who were accounted to be sound in Faith, did believe the Doctrine of the *Millenium*, that is, the Renouncers of the Beast and his Image, should partake of the first Resurrection, and reign with Christ on Earth *Thousands of Years*, *π χιλια*, *Rev.* xx. But I defy Mr. Owen to prove, that the modern Prophets do agree with *Cerinthus*, in any one of his Errors; and because he knows it is not to be done, it was an unworthy Thing of him, to represent us in Agreement with that audacious Villifier of our divine Redeemer, and the only immortal King. However, to apologize for Mr. Owen what is possible in this Mistake; *Dr. Mills's* Preface to the New Testament tells us, That *Caius* about the Year of Christ 210, in a publick

lick Disputation at Rome with *Proclus* the *Montanist*; when the latter pressed him vigorously with the Texts out of *St. John*, for the *Millenium*; *Caius* rejected the Authority of the *Revelations* of *St. John*, which unto that Time had been universally in the Christian Church held for Divine; and not only in the said Disputation by Words, but afterwards in a Book published, *Caius* made the vile *Cerintus* to have been the Author of the *Revelations*, ever before by all owned to be *St. John's*. Moreover, about the Year 260, *Eusebius* recounts to us, *lib. 7. cap. 25*, That *Dionysius* of *Alexandria* publish'd a Book, wherein he also, upon very trivial and false Allegations, ascribed the *Revelations* of *St. John* unto *Cerintus*, as the Author; so that if *Mr. Owen* be of the same Judgment, and will openly profess it, as *Caius* and *Dionysius* did; then it is confessed by us, that the modern Prophets do agree exactly with *Cerintus*.

Scene of Delusions, p. 87, says, Hitherto I have only viewed our Prophets at a distance, I'll now make a nearer Approach to them: The first Argument against them I shall use is, that these new Prophets cannot be true Prophets, because their Inspirations contain several Things contrary to Scripture. I'll only give you a Taste.

Ans. Why, Sir, will you give but a Taste? When this Point well proved, would have excused you any farther Trouble, in demonstrating the new Prophets not to be of God. But because I request no Favour to them on this Head, I have turned your Book over a-new, that the Reader may see all you have said about it, put together; and no doubt it was all you had to say, because in the Beginning of your Preface, it is asserted, that the Veneration due to the Scripture ought to inspire us with Abhorrence of all those Things, that tend to obscure its Glory. And therefore you did not well to give only a Taste, if you could have done more.

Scene

Scene of Delusions, p. 15, That there will be such a State of the Church on Earth, as will not need Human Teaching, is a *false Inference* from the Prophetick Scriptures, on which the New Prophets erect their New Dispensation; for *John v. 45*, 'Tis written in the Prophets, they shall be all taught of God, is quoted by our Saviour as fulfilled in his Time. The Doctrine above-mentioned contradicts also that great Promise and Privilege of the Gospel, *Isa. xxx. 20*, *Thine Eyes shall see thy ordinary Teachers*.

Ans. Our Lord says, no Man could come to him without being taught of the Father; and those who were so taught did come to him, according to *Isa. liv. 13*; but 'tis Mr. Owen and not our Saviour, who makes the Inference, that what was written in the Prophets on that Point, was fulfilled in his Time. And that this is a *false Inference*, appears by St. Paul's Writing 30 Years after our Lord's Death unto the *Hebrews*, that is, to all the Tribes of *Israel*; that the New Covenant to be made with the House of *Israel*, and with the House of *Judah*, *Jer. xxxi*, was yet unfulfilled, and would be unfulfilled, until God remembred no more, that is, forgave their Sins and Iniquities; and then, when he ceases their Punishment, and redeems them from Captivity, they shall not teach every Man his Neighbour or Brother, for all shall know God from the least to the greatest; and this when it comes, will be a State of the Church, such as will evidently not need Human Teaching. But that this Doctrine does contradict *Isa. xxx. 20*, none can see without Mr. Owen's Spectacles, which discover the Text to mean *ordinary Teachers*; for instead of *ordinary ones*, most of the Learned construe it of *Prophets* or *extraordinary Ministers only*, as appears in *Pool's Synopsis*; nay, many Translations and Commentators there, apply it supereminently to Christ or his Spirit, by rendering *thy Teacher* instead of *thy Teachers*. So that I think

think it very clear, that the Modern Prophets do not contradict this Text, any more than that of *Mat. xxviii. 20*, which Mr. *Owen* makes to mean, that God will be with *the ordinary Ministry*, (whether Popish or Protestant) while he has a Church on Earth, *p. 11*; but it seems any Prophetical or extraordinary Ministry are by that Text excluded, if you can believe him; whereas indeed it was a Commission, rather for the Apostles personally, and much more applicable to inspired Teachers than ordinary ones.

Scene of Delusions, p. 11, 12, 13, 14, it is said, *Acts ii. 17*, In *these last Days* saith God, I will pour out of my Spirit upon all Flesh: That is, as to the Time, in *the last Days* of *Jerusalem*, or the *Judaical Period*. For this Text must be considered under Restrictions, to make it quadrate with other Parts of Scripture, and to make this plausible Text, a proper Evidence against our New Prophets. Thus in *1 John ii. 18*, little Children, 'tis the last time; he means of the *Jewish State*. Therefore *the last Days* does mean *the last Days* of the *Jewish World*; and to take the Words in any other Sense, would make St. *Peter's* Allegation impertinent. But thus, the State of the Gospel, after the Destruction of *Jerusalem*, is called the World to come, *Hebrews ii. 5*. And again it is called, New Heavens and a New Earth, *2 Pet. iii. 13*. But the New Prophets and their Apologists say, that by *the last Days* in *Acts ii. 17*, we are to understand the End of this present World, which is a perverse and monstrous Comment; for the Gospel Church has been always the New *Jerusalem* descended from Heaven.

Ans. I thought that ordinary Ministers were to have preached from the written Word of God, as it is; but it seems Mr. *Owen* is an Ambassador Plenipotentiary, empowered to alter it when he pleases,

pleases, to make any Text a proper Evidence against new Prophets, as he has done here in the Words *these last Days*. But his Plenipotentiary Power also reaches beyond any other Body's that I know, in fixing so positive an Interpretation upon a Text, that here (it seems) to take the Words *the last Days* in any other Sense, than that he has given us of them, would make St. Peter's Allegation impertinent. But his Sense, such as it is, of *Joel's* Prophecy, quadrated with the Texts subjoined, and expounded by them, amounts unto this; that the pouring out of God's Spirit upon all Flesh, is to be restricted as to Time, not to go beyond *the last Days* of *Jerusalem*, or the *Jewish* State, which determined *An. Dom.* 70. But with his leave, that cannot, after all, be the proper Sense of *Joel's last Days*. 1st, Because Mr. *Owen* himself has said, that God did pour out of his Spirit 150 Years after that Period of Time; 2^{dly}, Because many others as worthy of Credit as he, do give abundant Proof, that God did pour out of his Spirit, 300 Years after it, as already instanced; but to mention here only Dr. *Whitby*, who in his Certainty of Christian Faith says; For several hundred Years, many thousands of Souls pretended to the Gift of Prophecy, and were thought to have it. 3^{dly}, The whole Christian World before *Constantine*, did construe St. Peter's Allegation out of *Joel*, in another Sense; for they expected the Gift of Prophecy would never cease. 4^{thly}, The Epistle of *John* insisting upon many Antichrists, is thought to refer to *Simon Magus*, *Cerintus*, *Menander*, *Saturninus*, and other *Knostricks*, and therefore is generally concluded to have been written 20 Years after the Destruction of *Jerusalem*; so there *the last Time* wherein Antichrist should come, is not likely to point at the last Time of the *Jewish* State, that was already past. 5^{thly}, Much less is the Christian Church upon the Destruction of

Jerusalem, called the World to come, *Heb. ii. 5*, since that Text relates to a Time, wherein all the Works of God's Hands were to be put in Subjection under Christ's Feet, *ver. 7, 8.* 6thly, And much less still, was the Christian Church then called, the New Heavens and the New Earth, *2 Pet. iii. 13*; because it is said in the Context, the Heavens and the Earth which are now, are reserved unto Fire, until the Time that the Elements shall melt with fervent Heat, and the Earth also with the Works that are therein shall be burnt up; after which, but not before, we are to look for New Heavens and a New Earth, according to God's Promise. 7thly and Lastly, It is not true, that the Gospel Church has always been *the New Jerusalem* descended from Heaven, any more than it has been the New Heavens and New Earth; for in *Revel. xxi*, *St. John*, long after the Destruction of *Jerusalem*, saw a Figure of the New Heaven and the New Earth, and the New *Jerusalem*, coming down from God out of Heaven, wherein there shall be no more Death, nor Sorrow, nor Pain, nor any more Night, nor any Inhabitant but of them that are written in the Lamb's Book of Life. Thus having at large shewed, how *Mr. Owen's* Sense of *the last Days* in *Joel*, has miserably fallen short of any Rational Proof; I proceed to give an Account, of the perverse and monstrous Comment, whereby the Modern Prophets do understand it, which is not (as he has represented) the End of this present World. But they say, *the last Days* in *Joel* are to be understood to mean, either generally, any Part of Time from Christ's Appearance in Flesh, unto his second Coming; or more especially, that Period of it, wherein the *Jews* shall be universally called, and Antichrist destroyed, *2 Thes. ii. 8*, and *Revel. xix*, for when the Fulness of the *Gentiles* is come in, God will take away their Sins, and all *Israel* shall be saved,

saved, *Rom. xi. 25, 26, 27*; and then is that Covenant to be performed to them, *Jer. xxxi*, which is recited as still to come, *Heb. viii*, and is also thus expressed very fully, *Isa. lix. 21*; my Spirit that is upon thee, (the Seed of *Jacob*) and my Words that I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, from henceforth and for ever. And again in *Ezek. xxxix. 27, 29*, when I have gathered them from among the Nations, I will not hide my Face any more from them; for I have poured out my Spirit upon the House of *Israel*, saith the Lord God.

Scene of Delusions, p. 87. The New Prophets Inspirations contain several things contrary to Scripture; for the Scripture says to good Men, *Pray for your Enemies*, who are supposed to be God's Enemies. But the Modern Inspirations say, *you are to sing my Triumphs, and not to pray for my Enemies*. *Lacy's 2d Part*, p. 7.

Ans. The *Psalms* do very often furnish us with Prayer, on *David's Part*, for the Destruction of his Enemies, when they were God's also, as *Psal. liv. 5, 7.* and *lv. 9, 17, 19, 23.* and *lvi. 7.* and *lviii.* the most Part of it, and concludes, *the Righteous shall rejoyce when he seeth the Vengeance.* *Psal. lix.* the most Part of it, and concludes, *but I will sing of thy Power, I will sing aloud of thy Mercy.* A hundred like Prayers might be thence cited, but I add only *Psal. civ. 35*, let Sinners be consumed out of the Earth, and let the Wicked be no more; *blest thou the Lord, O my Soul, praise ye the Lord.* Whereon, *H. Aynsworth* noteth, that the Hebrew Word *Hallelujah*, is here first used in the *Psalms*, where the consuming of Sinners is mentioned, as in the New Testament it is first used, where the Destruction of *Antichrist the Man of Sin* is foretold, *Revel. xix.* Just therefore upon the same Occasion is it, of the

Vials of God's Wrath mentioned a few Lines after to be poured upon Antichrist, that the Modern Inspiration says, *ye are to sing my Triumphs, and not to pray for my Enemies.* But if Mr. Owen thinks it contrary to Scripture, he may put himself among the Antichrists, and so pray for them, for I think no other good Man will, in the Case above. Be that as it will, when God had determined to desolate *Jerusalem*, I am sure that he commanded *Jeremiah* three times, not to pray for that People, tho' they were the then Visible Church, *Jer. vii. 16. and xi. 14. and xiv. 11.*

Again Scene, p. 87, St. Paul says, we should weep with those that weep, and be tender-hearted, *Rom. xii. 15.* But New Inspiration says by Lacy, *ib. p. 26, 27, Ah my Child, thou wilt need, that I steel thy Heart, to see the Desolations of those whom thy Authority shall strike; and then we are directed to pity them no more than the Damned, tho' they are supposed to be within the Verge and Reach of Pity, by their being distinguished from the Damned.*

Ans. The latter Part is not in the Inspiration, but is superadded by that sort of Zeal which admits of pious Frauds to misrepresent Things; the like whereof occurring often in the said Author, the Answer of Job ought to be considered, *Chap. xxxiii. 4, 7, Will you speak wickedly for God? and talk deceitfully for him?* As to what is true above, the Spirit does circumstance it thus, *many Commands shall be given that will seem difficult. When I see fit to strike with immediate Death, thy Prayer, thy Word shall be the Call to me: Therefore don't spare nor pity. I commanded my Antient Israel not to spare the Canaanites. I commanded the Levites to execute my Justice upon their own Kindred. Do you think the blessed Spirits, the Saints in Heaven, have any Concern for their Relations, lying under my avenging Eternal Wrath? They sing my Praises for the Vengeance, I am taking now upon the Earth.*

Earth. This Circumstance therefore referring to the like special Command of God, to the *Levites* anciently, we find their Obedience therein was rewarded, by the Separation of that Tribe, unto the sacred Services, *Exod.* xxxii. 25, unto 29. and *Deut.* xxxiii. 8 unto 12. But those Commands unto the *Israelites*, to root out all the *Canaanite* Nations, and not to make any League with them, not being observed, they were severely punished for it; as *Saul* also was, for sparing or shewing Pity upon *Agag* and the Cattle. But such Kind of Commands, do need inspired Fortitude to execute, such as that which *Phineas* had, and such as that which *Elias* upon several occasions shewed; nay, the earnest Prayer of *Elias* that it might not Rain, was inspired also, and that Denunciation of *Peter* unto *Ananias* and *Saphira* must be so too. And in the Order to sacrifice his Son, what could it be less than steeling the Heart of *Abraham*, and God's making him strong against his tender Compassion towards his Son, *Wisd.* x. 5. Wherefore these Instances being abundantly sufficient to evince, that the Modern Inspiration alluding to the like Cases, is not contradictory to Scripture; nor is it at all inconsistent with *Rom.* xii. 15, that is a permanent Law of Love, to be always practised among Christians, of sympathizing one with another, whether in Joy or Sorrow. As to the Personality of Mr. *Lacy* in this Point, the Reader is referred to the Second Answer, in the following Chapter; nevertheless, because it may be generally doubted, whether any like Cases as above, can be hereafter expected, it is proper to add from the Judicious Mr. *Meed's* *Diat.* Part 4. who says, "It is well known, that all the
 " Primitive Fathers were of the Opinion, that
 " there would be an *Elias* to prepare the Way of
 " Christ's coming in Glory to Judge the World,
 " as there was an *Elias* before his Coming in Hu-
 " mility,

"military to preach the Gospel, and suffer for the
 "World. Because *Mal. iv.* speaking of that Day,
 "which shall burn like an Oven, wherein all that
 "do wickedly shall be burnt up, leaving neither Root
 "nor Branch, adds also, *I will send you Elias the Pro-*
 "phet, before that great and terrible Day. This seems
 "to be a Truth also, from our Saviour's own Words,
 "Matth. xvii. 11, *Elias truly shall first come, and shall*
 "restore all things; for *John Baptist* was beheaded, be-
 "fore these Words were spoken, and therefore they
 "could not refer to him, since they speak of a thing
 "future. Neither can I see, how this restoring of all
 "things can be verified of the Ministry of *John the*
 "*Baptist*, which did no such things as these Words
 "imply; for the restoring of all things, did not belong
 "to the first, but to the second Coming of Christ;
 "if we will believe *St. Peter, Acts iii. 21*, whom the
 "Heavens must receive until the times of the Restitu-
 "tion of all things. Now, if the time of restoring
 "all things be not till the second Coming of Christ,
 "how could *John the Baptist* restore all things at his
 "first Coming? But if the Master come not to re-
 "store all things till then, surely his Harbinger, who
 "is to prepare his Way for restoring all things, is not
 "to be looked for, until the Times of Restitution of
 "all things." Now then, the Powers of *Elias* men-
 "tioned *2 Kings ix. 7*, seem to be promised unto
 "many, *Revel. ii. 26, 27*, as predicted in *Dan. vii. 18,*
22, and *Psal. cxlix*. And therefore I conceive that
 such Cases as above-mentioned, may occur again
 hereafter, by the immediate and special Command
 of the supreme and unlimited Sovereign.

Again, *Scene, p. 87*, the Apostle said, he con-
 sulted not Flesh and Blood, that is, the World.
Lacy, p. 49, They, the Prophets say, consult not
 much with the World. So here's an Allowance for
 a small Consultation with the World, but it must
 not be much.

Ans.

Answ. The Author seems to insinuate or surmise, that the Prophets allowed a consulting their worldly Interests, in some degree, but in this also they are misrepresented. For the Passage is, *Consult not much with the World, nor the Opinions of Men, that have a great Shew of outward Wisdom and Piety; retire into your selves, read the Scriptures, read my present Revelation; feed upon what you shall find, and you will find a Repast, that you need no other.* And now, Sir, suppose we were allowed to consult a little with the World in this Sense, that is, to see what a Minister or two would say, touching God's revealing himself to us; would this be a Contradiction to Scripture? I trow not. It could not at least be so in Mr. Owen's Judgment, who tells us, p. 2, 3, that God himself directs Prophets, to go to the ordinary Ministers for Instruction.

Scene of Delusions, p. 88, Our Saviour says, we must judge of the Tree by the Fruit: *And also allows to judge of Predictions by their Consequences.* No, says this new Spirit in these Words, p. 95, you are for judging of Things by the Consequences, that may attend them. Is that a Rule? No, you can't justify that Position.

Answ. I know not that our Lord allowed to judge of Predictions by their Consequences; if there be any such Text, he should have quoted it; but this Case is foreign to the Point in Hand, and will be treated of under the next Head of Argument, where Mr. Owen has nothing to produce that which he says here our Saviour allowed or prescribed. But the Position that cannot be justified, the Spirit in the new Prophets says is this; *the judging of Things by the Consequences that may attend them from the World; such as Reproaches, and Forfeiture of all worldly Interests, and the Scope of what preceded and followeth the said Words, p. 95, is to that Purpose; so that the Sentence is but a Reproof, to rotten worldly*

worldly Hearts, and how this can be contrary to any thing our blessed Lord ever said, I leave Mr. Owen farther to make out, if he can. But this I am sure of, that the Paragraph begins in his blessed Name, saying, *Ah! your Reserve of Interest worldly, worldly, shall be manifest. I taught that no one was to be worthy of my Name, or to be called by it, who did not quit all, all; all the World.*

Scene of Delusions, p. 88, 89, speaking of France, the Spirit delivers himself thus; *Well, happy for that People the Ministers left them, for they found other-guess Teachings, that is, by Prophets.* This to me directly thwarts the sacred Scriptures, which make the Removal of Ministers a Judgment, as Prov. xxix. 18, Where there's no Vision (or settled Ministry) the People perish. And if the Ministry be the instituted Means to reconcile Sinners to God, how can the Extirpation of it be a Mercy to them? If the Camisars were real Prophets, where are the Effects of their extraordinary Ministry? Where are their Converts? What have they done more than others? Were the poor Protestants safer under these extraordinary Teachers, than the former Ministers? Nay, those Prophetic Guides occasioned their total Ruin. It was long of these, that 32 Parishes, containing 400 Villages, were destroyed at once in the *Gevaudan* or *Cevennes*; besides other innumerable Barbarities, committed upon them by the French King. And many Thousands of poor Protestants were sacrificed by the Hands of Violence, which might have been yet alive.

Ans. There is in the New Testament no instituted Ministry, but of such as the Holy Ghost makes Overseers; and the Passage cited is, *My Conduct over that poor deserted Flock in the Cevennes was miraculous. Well, happy for that People the Ministers left them. For, in short, they found other-guess Teaching, more powerful Effects from my own (Teaching)—*

if

if ye (the common Ministers) could make a Child preach, then it would be no Miracle that I do it. But that the restoring of Vision or Prophecy there, does directly thwart the Text, *where there is no Vision or Prophecy the People perish*, is only to be understood by Mr. Owen himself, but certainly is beyond any other Body's Comprehension. And here it is needful to observe, what is very pertinent to the present Occasion in the *Cevennes*, that the Word *perish*, is in our Margin *made naked*, and by other Translations is construed to mean, *become Revolters*, or *are estranged* from true Religion: For as to his two Pages of Comment, having in part answered to it already, it suffices here to remark, that the Protestants had been every where else in *France* suppressed; and the open Profession of our Religion had been extinguished, upon the Desertion of their Ministers, when it pleased God to distinguish his Favour unto those in the *Cevennes*; by raising up the instituted Ministry of a Number of Prophets, for their Comfort and Establishment in the Faith; by virtue of which sort of Teaching, thousands were converted also from Popery, into which they had fallen; and all these were animated by the Spirit to undergo every Kind of Death, as Martyrs for the Faith of *Jesus*, rather than yield themselves Captives again unto Popery; as the Protestants remaining every where else, in a greater or less degree, did. And after some Years of wrestling earnestly for the Faith, by enduring stedfastly all the Barbarities exercised upon them, the Power of the Oppressor left them at last, a Possibility (such as remained no where else) of so mutually exhorting one another, in every Neighbourhood, that they have frequently, unto this Day, assembled for Divine Worship in the Protestant Way. In all which, it is apparent, that the Effects of Prophetick Teachings were more powerful, than those of the preceding ordinary Ministry;

since in the *Cevennes* they were supported to undergo the fiery Tryal, and at length to subsist as their Predecessors the ancient *Waldenses* and *Albigenses* had done, notwithstanding the utmost Power of Antichrist to suppress them; whereof all the World is Witness at this Day: But by Mr. Owen's Argument, it was the Devil that did thus support the Remains of the Protestants in *France*.

The *Scene of Delusions*, p. 90, 91, dresses up in a ludicrous manner several Occurrences among the Prophets; which if they had been truly represented as their Accounts give them, are nothing at all ridiculous, but such as the Holy Spirit has represented himself by, in the Bible: However, because Mr. Owen cites no Text, unto which they stand opposed; I proceed unto p. 92, where in *Lacy's* second Part, p. 175, (says he) the Spirit speaks thus — I have given a Holy Scripture, and that you will acquit of Delusion; but how will you prove the Inditers did not mix any thing of their own human with it, or that they were not themselves deluded? You conclude that he who cannot err did dictate to the Inditers. But how should others know then, that he who received them from the unerring Spirit, did not mix at that Moment something of his own? — *This Passage charges the Scriptures with downright Corruption; and that the Prophets of old, did mix their own Fancies and human Inventions, with the Inspirations of God; this is contrary to 2 Tim. iii. 16, all Scripture is given by Inspiration of God.*

Answ. As to the Record of Divine Inspirations antiently, it is not herein at all charged upon the Prophets of old, that they mixed their own Fancies and human Inventions, in the inditing them; nay, the very contrary is asserted; for it is said, you conclude, and justly, that he who cannot err did dictate to the Inditers. But Mr. Owen leaves out the Words, and justly, that he might seem warrantably to accuse the

the modern Prophets on this Head; whereas the whole Argument for two Pages, whence this Passage is quoted, is but an Expostulation with such, who by Methods contrary to all the Rules of Charity, and any equitable Reasoning, do charge Delusion upon others now, although such Rules as are now used against the modern Prophets, have been pleadable against the ancient ones, whose Scriptures we acknowledge.

Scene of Delusions, p, 92; it is intimated *Lacy*, second Part, p. 143, that those Ministers that come not in at the Prophetick Door, are Impostors. The Words are, *Every one that teaches, and don't come into the Fold, at your (that is, the prophetick) Door, he is an Impostor; he has no Right to teach, no.* Now, this is against *Matth. xxviii. 19, 20*; and thus these good Men are reproached for Impostors, because they adhere to the old infallible Rule, and reject those new Discoveries that clash with it. But that cannot be the Holy Spirit, which calls Gospel-Ministers Impostors, who have a perpetual Divine Institution.

Ans. Herein *Mr. Owen*, according to his usual Candour, by adding *the prophetick*, quite perverts the Passage quoted, even to make it mean the very contrary to its plain Sense. For the Spirit therein upbraids the common Ministers, with terming *every one that pretends to Inspiration an Impostor*; and this is evident from all that preceded the Passage quoted, as well as from the Words immediately following; thus, *every one that teaches, and does not come into the Fold at your Door, he is an Impostor; he has no Right to teach; no. Who is it, that is to send Teachers, Messengers, Apostles, Prophets, Pastors? What? Have ye a great many Ways among your selves to bring them in, and only combine together, and resolve, that the Eternal Spirit shall send none? You make him an Appendix to your Manner of introducing. But how! Is this treating*

of God with due Reverence? Cannot he send immediate Teachers? Shew he cannot send them; if he can, then it does not follow, that every one is an Impostor, that has not your Stamp upon him, or some of your Keys.

Scene of Delusions, p. 94. The Rebellion of the French Prophets against the higher Powers, is contrary to Scripture, Rom. xiii. and 1 Pet. ii. Christ's Kingdom is Spiritual, and allows of no Sword but that of the Spirit; therefore to promote Religion by opposing the supreme Authority, and the Propagation of it by Force of Arms, is contrary to its divine Nature, and the Intendment of Jesus Christ. The Question is not, what the Law of Nature may suggest in Case of Tyranny, or what the Subjects may do, when the Civil and Ecclesiastical Constitution are threatned, with utter Subversion.

Ans. By Mr. Owen's Leave, the Case of Tyranny and Subversion of Civil and Religious Rights endangered, was more remarkably on the side of the French Prophets, in their taking Arms, than elsewhere generally when the same has been allowed a warrantable Cause for it in other Countries. And they did not take Arms to propagate Religion, but to defend their own just Rights, formerly granted by the irrevocable Edict of Nantz, and confirmed to them by Lewis XIV. himself; which Edict was declared a fundamental Law, and an essential Part of the Civil Constitution of that Kingdom; for it contained many Secular Privileges and Immunities, as well as Religious Liberties. So that, because the Camisars in this Fact stood upon the same Foot, that many other Protestant Countries have done, in taking Arms; and because there are so many Tracts written, in Defence of these other Protestants taking Arms; it is needless for me to enter into a Discussion of the Lawfulness thereof in general, but refer my self to those Tracts, which have at large treated of this Subject.

Scene

Scene of Delusions, p. 93, the frequent and vain Repetition of Things in the New Inspiration, is contrary to Scripture, *Math. vi. 7*, When you pray, use not vain Repetitions, as the Heathen do; or as the new Prophets do; who have such Expressions as these, Victory, Victory, Victory, Victory; behold, behold, behold; yes, yes, yes, yes; no, no, no, no; thou, thou, thou, thou; altogether. Now, does repeating the same Expressions over and over, resemble the Divine Language? Does God, who condemns vain Repetitions, use them himself? By no means.

Ans. None of these Passages did occur in Prayer, and therefore it is not true, that the new Prophets do use such Repetitions, as the Text forbids. Neither does repeating the same Words in Prayer any more contradict our Saviour's Precept, than reiterating the same Petition in different Words; since by the latter also Men may think they shall be heard for their much speaking. For we find our Lord himself repeating the same Words in Prayer, as it would seem, three several times, *Mark xiv. 39.* and the Saints in their Praises above, rest not Day and Night, saying, *holy, holy, holy*; which Words are in many Copies of the Scripture repeated nine times, *Revel. iv. 8.* Again, the Church on Earth is prescribed in *Psal. cxviii.* to repeat five times, *His Mercy endureth for ever*; and the same also are repeated twenty six times, in *Psal. cxxxvi.* And in the last Psalm the Words *praise him* occur nine times in six Verses. And thus, as in Prayers and Praises, so also upon other Occasions, God himself in his Scripture Inspirations repeats the same Words often; as in *Ezek. xxi. 27*, Thus saith the Lord God, *I will overturn, overturn, overturn.* *Jer. vii. 4*, *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord.* And so again in *Jer. xxii. 29*, *O Earth, Earth, Earth.* Wherefore Mr. Owen is either little acquainted

acquainted with Scripture, or else did presume that those who read his Book would take every thing for granted that he affirmed: And thus he imposed upon the Credulity of the People, who he knew were ready enough to swallow every thing, that would be said against the Prophets. For in sixteen several Instances, examined as above, wherein he says, p. 93, *The new Revelations contradict the former Revelation of God in Scripture*; there is not one of them that does contradict the Scripture, as has evidently appeared. And if he cannot prove one of them to be contradictory unto Scripture, as I am sure he cannot; what can so multiplied Misrepresentations of Fact mean, but a Delusion of *Satan* on his part, prompting him to false Accusations of his Christian Brethren? May the God of Mercy open his Eyes, to see his own dangerous Estate, and give him true Repentance for the Injuries done to the sacred Scriptures here and elsewhere, as well as to the despised Prophets.

C H A P. IV.

THE Subject of this Chapter is to be touching the second Argument against the new Prophets, to wit, *the Failure of Predictions Promisory and Penal*: I'll begin, says he, with Mr. Lacy's first Book of Warnings, printed July 18. 1707; wherein are Predictions as followeth. All Nations shall soon know God. London shall not be long without Signs and Wonders; a great Number in that City will come to me, after a few more Calls; I will soon open the Eyes of a Multitude therein. But these Predictions are not yet fulfilled, tho' the Time be past.

Ans. Truly, I think, here was no Time determinate

minate named, and therefore it cannot be past; but as to the Sense of *soon* and *not long*; there will follow immediately a further Occasion to speak of it; and the Prediction of a great Number or Multitude, that should believe after a few more Calls, was remarkably fulfilled; since they far exceeded *the Number*, *Acts* i. 15, where the *Greek* is *οχλος*, which we every where else render *the Multitude*. But Mr. Owen was sensible, that to have cited the Inspirations only, would have left his Proofs too weak, and therefore supposed the Word *soon* in the Instance above, and charges upon Mr. Lacy's Inspiration, that *the whole Earth shall be enlightened within three Years*, whereas these Words were but the Conjecture of a Person uninspired.

Scene, p. 95. It was also predicted, that Mr. Lacy should walk on the Waters, and in the Air, and do great Miracles; make the blind to see, the lame sound, the wounded whole, the crooked straight, the deaf to hear, the dumb to speak; and that he should bless and curse. But none of these Things are come to pass.

Answ. And if they never come to pass unto him, it would be but a Failure in respect to the Person, when it shall be fulfilled in some other, endowed with the prophetick Spirit. As it was predicted, that *Elijah* should anoint *Hazael* King over *Syria*, and *Jehu* King over *Israel*, *1 Kings* xix. 15, 16; which was fulfilled by *Elisba's* declaring *Hazael* King, *2 Kings* viii. 13. and a young Man another Prophet's anointing *Jehu*, *Ch.* ix. 6. In like manner, that which was promised by very express Words personally to *Abraham*, *Gen.* xiii. 14, 15, 17, was not made good to him personally, as appears *Acts* vii. 5, God gave him none Inheritance in it, no not so much as to set his Foot on; yet he promised, that he would give it to him for a Possession. The same Promise was also made personally to *Isaac*, *Gen.* xxvi. 3. and

to Jacob, Gen. xxxv. 12. Yet Abraham, Isaac and Jacob, sojourned in the Land of Promise, as in a strange Country, and they all dyed in Faith, *not having received the Promises*, made personally unto them, Heb. xi. 9, 13. But these were afterwards fulfilled unto their Successors; and St. John is generally thought to personate other Prophets, who were to succeed him, because that was not fulfilled to him, Rev. x. 11.

Some, p. 95. Says, it was spoken to Mr. Lacy and predicted, that he should be King known to all Nations very shortly.

Ans. In the three last Verses of Haggai, the like things were spoken to and predicted of Zerubbabel, which were never fulfilled personally to him; therefore all the Commentaries in Pool's Synopsis do agree, that under the Name of Zerubbabel Christ was meant; and the same was always understood by the Prophets, in that Passage here mentioned of Mr. Lacy.

Scene, p. 95, 96, Many Promises and Predictions are declared, that they should be fulfilled *very quickly or suddenly, or in a few Days, or speedily, and the like Words, particularly three Weeks*. Now we have waited about three Years, for the Performance of these Promises, and have not yet received any manner of Satisfaction, tho' the Time be now elapsed.

Ans. As to the Definition of Time determinate in Prophecy, referring my self to speak more at large, in the Answer to Mr. Owen's 7th Argument against the New Prophets, I here content my self to say briefly; That it is common with Commentators, to interpret Prophetick Times in Scripture, by a Day for a Year, and thereby the three Weeks abovementioned would mean 21 Years. But to the other Words above expressed, they define no Time, and the Prophetick Scriptures use the same or the like

like Words frequently, touching things that then were at a great distance to come : To name but two Texts of the many, that may readily be produced, and these both predicted things not yet come to pass. For that in *Isaiab* xliii. 19, I will do a New Thing, even now it shall spring forth, is however now after 2400 Years construed by some to mean the same, as that in *Rev.* xxi. 5, which is not yet accomplish'd; tho' others think it accomplish'd in Christ's coming, which was but 700 Years. Thus also that of *Habbakuk* ii. 3, referred to in *Heb.* x. 37, Yet a little while, and he that shall come will come, is generally render'd, it is yet but a little Moment that he who is coming will come, and will not tarry. Which we ought to believe a true Prediction divinely inspired, altho' it be above 1600 Years unfulfilled.

Scene, p. 96. There was a Prediction, that open Miracles and publick Attestations from Heaven, should be givento London, before May 1708. This needs no other Animadversion, than *Item*, Failure the Sixth.

Answ. Whence he drew this Instance of Prediction, Mr. Owen did not think fit to tell us, nor I believe can; at least I know of no such. But tho' I like not to mark the Number, I have already and may herein specify, of his Misrepresentations of us; yet I hope, if he be made sensible of any, he will do us Justice, as he has promised in Preface, p. 5.

Scene, p. 96. Mr. Lacy's Preface to his third Part, promises: That if within Six Months from that time, the mighty Power of God did not attest the Denunciations were from God, he would before all the World acknowledge his Delusion. Witness his Hand the first of October, 1707. But tho' it does not appear there were any signal Indications of Almighty Power, in those Six Months, yet Mr. Lacy, in defiance to his publick and solemn Promise, continues in that Way, which he himself calls Delusion.

Answ. But if the mighty Power of God did attest unto his Books of Inspiration, then Mr. Lacy could not think himself deluded, and in consequence would have incurred the Guilt of Blaspheming the Holy Spirit, if to please Men he had renounced his Inspiration. Now, Mr. Owen had read a Treatise, called *God's Dealings with Mr. Lacy*, for he makes a Citation from it, *Scene*, p. 102. wherein the latter did publish the Names of many Persons, and their Places of Abode, who had been within the said Six Months healed of several Diseases, some very inveterate and hopeless ones, upon his Prayer alone, without Means used; and the Truth of those Facts was evident, they being done before many Witnesses. But Mr. Owen did not do very fairly, in laying so heavy a Charge upon him, and at the same time wilfully concealing the Facts so done and published by Mr. Lacy.

Scene, p. 96. It was predicted in 1706, that *Stephen Halford*, one of the *New Prophets*, should dye *February 3*, and rise again in 17 Days. But the Prediction is dead, and the Man alive, a standing Monument of the Delusion.

Answ. He was not one of the *New Prophets*, or ever owned by them.

Scene of Delusions, p. 97. In the Year 1706, it was predicted by some of the *New Prophets*, that the *French King* should be destroyed in three Years time. And a certain *French Minister* in *London* was threaten'd, that in a little time he should be visibly torn by the Devil, before all the Congregation. And *Scene*, p. 103, *They threaten us all with Eternal Damnation for our Unbelief of them.*

Answ. I was intimately acquainted with the Affairs of the Prophets, from their beginning unto the time of Mr. Owen's publishing his Book; and do verily believe that not one of these three Points charged upon them, was ever predicted or threatned by
any

any of them. Tho' as to the Second, it might be true of a Crack-brained Woman, who had been often condemned and rejected by the Prophets. But for the last more especially, I am confident, there never was the least Shadow of Ground, for so vile an Imputation.

Scene, p. 97. It was foretold by the New Prophets, that Sir Richard Bulckly, Bart. should be *made straight*; but he is dead, and the Prediction not fulfilled; tho' a certain Person held his Hand in the Fire for some time, without being hurt, as a Sign to confirm him in the Belief of it. But since the whole proves a *notorious Delusion*; the New Prophets, and their Adherents, had need consider their Ways a little more critically.

Answ. If the Word *Straight* might be allowed metaphorically to mean, the rectifying and restoring of his Memory, or his Health in general, and some grievous bodily Infirmities in particular, a great Miracle was wrought upon him, before he left the Prophets, and adhered only to *Whitroe*, who was condemned and cast out from among them. But he himself failing in the Faith he had once professed, notwithstanding the great Assurances God had vouchsafed to confirm him in it, and which was plainly implied as the Condition required of him, for rectifying of his Bodily Distortion; the Promise thereof does not at all appear to have been a Delusion. For, according to Mr. Owen's charitable Advice to us, to consider our Ways *more critically*, I have searched the Critical Commentaries in *Pool's Synopsis*, upon *Gen. xvii. 8.* and the first of *Sam. ii. 30.* and they tell us, that the Promises or Predictions of *Canaan*, as an everlasting Possession to the *Jews*, and of the High Priesthood to the House of *Eli* forever: These Predictions (say they) when given out, did seem to be absolute; but after the Failure of them, it is evi-

dent, that there was a tacit Condition, of Faith and Obedience to God from the *Jews* and House of *Eli*, implied in these Promises. Therefore, I hope that Mr. *Owen* and I are agreed, that there was no *notorious Delusion* in these Promises, tho' they failed: And of Consequence, neither was there any such in that to Sir *Richard Bulckly*.

Scene, p. 97, 101. But that which is most remarkable, is a Prediction concerning the Resurrection of Dr. *Emes*, who was taken ill the second of *December* 1707, and on the 22d of *December* departed in the Belief of his Resurrection miraculously. Nor did the Doubts and Unbelief of the New Prophets prevent it: For in the Inspiration of *December* 29, it is intimated, that *notwithstanding their Doubts the Work should be done*.

Answ. I cannot but blush for him, while the Truth of Argument requires of me, to mention so often the false Citations and Misrepresentations in a Book, which was prepared for the Press and lay by in the Author's Hand, as himself tells us, two Years before it saw the Light, a Time sufficient to have reviewed and corrected it. For there is no such thing intimated as above is said, that *notwithstanding their Doubts the Work should be done*.

Scene, p. 101. What can be a greater Instance of Delusion, than the total Failure of this Prediction? The Spirit by my Mr. *Lacy* says, Part 3. p. 35. *If the Accomplishment wholly fails, then the never-failing Truth was not concerned in it*. Well! But the Accomplishment of this Prediction did wholly fail, and the New Prophets by the Testimony of their own Spirit are pronounced Liars.

Answ. Mr. *Lacy* no doubt is very dear to him, or else Mr. *Owen* would not have cited upon the Head of this Prediction, what was spoken expressly upon a very different Subject, and that also two Months before Dr. *Emes* was taken ill, and so it could

could have no relation unto him. Now, the Passage here refer'd to, was thus. *My Promises of Signs and Wonders, of Gifts and Graces are so many, so particular to Persons, given out beforehand on purpose, that the performing of them might attest the Spirit of Prophecying them, that there can be no room to doubt, to those that will enquire into the Prediction of those Signs and Gifts. If the Accomplishment wholly fails, then never-failing Truth was not concerned in it.* Now, the predictory Promises of Gifts and Graces, of Signs and Wonders, *did not wholly fail* among the Prophets and their Adherents, unto whom the said Promises were made, as abundantly appears in their Books printed; and whereof Mr. Lacy himself among others is an incontestable Proof, in particular by the Gift of Languages, and that of healing; wherefore, this Citation of Mr. Owen is so far from proving, that the Prophets are pronounced Liars by the Testimony of their own Spirit, in the Case of Dr. Emes, that nothing of a Lye in any Case appears by it.

Scene, p. 102. It is said, more marvellous things should come to pass, than the Doctor's Resurrection, and that also before he should be raised, even such as never yet have been. But the Doctor is dead, and no such marvellous things happened before his Death; therefore, this was a false Prediction, and consequently not uttered by the Spirit of Truth.

Ans. I know of none that ever uttered it, but Mr. Owen himself; and therefore, let him consider, what Spirit he had it from.

Scene, p. 101. Mr. Lacy thro' the Spirit promised, that a few Months of our Computation, should produce a Key of Time in this Revelation, Part 2. p. 172, not only Months but Years are past, and the Mysteries of this New Dispensation are not yet unplecked, So then here is another notorious Failure.

Ans.

Anfw. In reviewing the said Inspiration, partly recited under the next Article, I find the Scope of it was to wean us from any such Limitation of Prophetick Predictions, by Time as usually measured among Men; and the Arguments on that Head there used by the Spirit are so cogent, that I dare not depend upon an Interpretation of a Key that has been given; because *it is the Glory of God to conceal a thing*, Prov. xxv. 2. And from the Arguments above refer'd to, I conclude it will ever be so, in respect to matters of publick and general Concern predicted under Definitions of Time; yet in all this, *there is nothing of a notorious Failure*, for the Apostles saw through a Glass darkly, they knew in Part, and prophesied but in Part.

Scene of Delusions, p. 103. Did God ever command us to believe in those Prophets, who under the Prophetick Influence, promise what is not performed within the limited Time? Were they the Predictions of God, they should be accomplish'd in the due and determin'd Time. But since these new Predictions have not their Accomplishment, in the prefixed time; our Regards to the Honour of God, oblige us to conclude they were never uttered by his Spirit.

Anfw. Having under several foregoing Articles, discover'd the Misrepresentations of the Scripture by Mr. Owen, we add that our Master-Teacher in the Inspiration just mentioned, says; *Why should this Age impose a Scrutiny upon the Truth of my Word, which never was put to judge the Truth of it by? In Predictions they would have me define the Day always. I have sometimes expressed the Day, tho' very rarely. I have also given Demonstrations of Time, as it is measured in this World; and yet have reserved a Sense to my self, only shadowed by the Definition, but not limited by it. I have seen it best, not to assign the punctual Times, by their Definition among Men; that I might keep*

keep Men always in their due Distance, and reverential Fear of invading what I reserve, in secret, to my self. I see this Reserve of great use in my Government of intellectual Creatures. Had the World, from the Beginning, known before hand the exact Point, wherein every one of my Predictions was to be accomplished, and not before that Time; weak Mortals may judge by themselves, what vile Use would have been made of such a Punctuality, as would have limited my self, from doing it sooner, or staying later. The very End of denouncing my Judgments would have been, in a great measure, defeated. Wherefore the Divine Council in the Point being thus unfolded, we think it very unjustifiable to say with Mr. Owen, that if Predictions were not accomplished in the prefixed Time, we are to conclude they were never uttered by God's Spirit. On the contrary, the Prediction of *Isaiah* was positive to King *Hezekiah*, that he should dye of that Illness, chap. xxxviii. 1, and was certainly uttered by God's Spirit, tho' not accomplished in the prefixed Time. Again the Words of *Elisha* were uttered of God, when *Hazael* was bid to say unto *Benhadad*, thou shalt surely live; for so the Hebrew, Greek, and Chaldee have it, 2 Kings viii. 10, and the same is so reported in Verse 14. Thus also the Words of *Huldah* to King *Josiah*, Thou shalt be gathered to thy Grave in Peace, 2 Kings xxii. 20, seem to have failed by his dying of a Wound in Battle, 2 Chron. xxxv. Again, God said unto *Jacob*, I will go down with thee into Egypt, and will also surely bring thee up again, Gen. xlv. But this in the obvious Sense of the Words failed, for he dyed in Egypt. Again, the Lord said unto the Children of Israel, I will deliver you no more, Judges x. 11, 13, yet in the following Chapter, God delivered them from the *Ammonites*, by an express Commission to *Jephtha*, ver. 29, 30, 32. Yet in all these, and other Instances already cited in this Chapter, and in

in those that follow, the Honour of God does not suffer in the Opinion of all Commentators, because in all Predictions He may reserve a Condition or Sense therein, that Man knoweth not. As touching the Denunciation of *Jonah*, unto *Nineveh*, the Scripture Chronology does from *2 Kings* xiv. 25, determine it to be about 100 Years before the Captivity of the ten Tribes, and yet *Nineveh* was remaining many Years after that Captivity, as appears by the last Chapter of *Tobit*. And even touching that Prediction of our blessed Lord, *Mat.* xii. 40, *As Jonas was three Days and three Nights in the Whale's Belly; so shall the Son of Man be three Days and three Nights, in the Heart of the Earth;* I cannot see how it is possible to reconcile it, to his dying as it were on a *Friday* at Noon, and his rising again very early in the Morning, when it was yet dark, as it began to dawn towards the first Day of the Week, which is *Sunday*. And notwithstanding Mr. Owen's audacious Words, touching any Failure of Predictions, p. 103, *Did ever the God of Truth set his Seal to Lie?* The inspired Author of *Psalms* lxxxix, mentions a Covenant sworn to him by the Holiness of God, that he would not lie unto David; representing there God saying, *With my Holy Oil have I anointed him, the Enemy shall not exact upon him, and I will beat down his Foes before his Face, but my Faithfulness and my Mercy shall be with him.* Yet in the 38th Verse, we find the Psalmist asserting, in an Appeal to God, *But thou hast cast off and abhorred thine Anointed, thou hast made void the Covenant of thy Servant, thou hast set up the Right Hand of his Adversaries, and thou hast made all his Enemies to rejoice.* Yet no Consequence is hence drawn, to the Prejudice of the Honour of God; but the Psalmist notwithstanding says, *I will sing of the Mercy of the Lord for ever, with my Mouth will I make known thy Faithfulness to all Generations.* But that the Event did sometimes, if not often, fail to answer the Prediction, seems to be implied in the

Proverb,

Proverb, Ezek. xii. 22, *The Days are prolonged, and every Vision faileth*; because some Ground for it at least, is plainly acknowledged in *ver. xxv. 28*, I the Lord will speak, and the Word that I shall speak shall come to pass, *it shall be no more prolonged*; thus saith the Lord God, *there shall none of my Words be prolonged any more*; or as the Hebrew, Greek, and Chaldee literally are, *all my Words shall not be prolonged any more*. The like also is confessed in *Numb. xiv. 30, 34*, *Doubtless ye shall not come into the Land, wherein I swore to make you dwell, and ye shall know my Breach of Promise*, saith the Lord. So that Belief of the Prediction or Promise and suitable Demeanour, is required by God always, as a Condition without which he may not fulfil it; which is the allowed Sense of *2 Chron. xx. 20*, *Believe in the Lord your God, so shall ye be established*, believe his Prophets so shall ye prosper; where the Syriack and others render it, *and Faith shall be kept to you*. Our Lord wrought few Miracles unto those who did not believe, but to those who did he said, according to your Faith be it unto you.

Now to recite again from Mr. Lacy's second Part, p. 7. *If anything be contrary to the Scriptures, that which is contrary must be false. And as to Accomplishments of Predictions, 'tis unreasonable to expect, the fulfilling of every one of those Predictions, before you believe any one of them; and not to believe the Prediction of any thing till you see it passed, that's not believing it at all.* Whence it appears that it was required, that Predictions should be believed, upon Evidences on the Prophet before given, as one Condition of their Accomplishment. But if *Deut. xviii. 22*, be urged for an Authority, that Accomplishment of Prediction should precede the admitting any Prophet to be sent of God; I answer, that the said Text has no other in the whole Bible to support it, in that Sense; and if the Failure of Predictions, is to de-

nominate *false Prophets*; then it lies upon Mr. Owen either to demonstrate, that the Number of Scripture Predictions, which I have mentioned to fail as above, did not so fail; or else to renounce his Sense of the Text in *Deuteronomy*, whereby they are denominated *false Prophets*, by whom the Word of the Lord was so uttered. But as the Failure of Prediction was evident also upon the *Montanists*, and many Churches notwithstanding it did own them for true Prophets sent of God; so *The General Delusion*, in defence of them, has undeniably proved at large from p. 295 unto 299, that the Text of *Deuteronomy* admitteth another Construction, which is agreeable to the rest of the Scriptures; as that which Mr. Owen puts upon it, is not; which I hope he will consider, when he undertakes to make good his Charge of Heresy and diabolical Delusion, upon the Prophets called *Montanists*.

CHAP. V.

Mr. Owen's Third Argument.

Scene, p. 104. **T**HE modern Warnings abound with Human Mixtures, which are twofold. The printed Inspirations are full of imperfect and broken Sentences, which would be Nonsense without Human Additions; to remedy this Lameness, they sometimes eke out the Sense, by *parenthetical Notes and Words*. And at other times they conclude a half Sentence with a Blank thus — leaving us to guess at the rest; I'll give you two or three of the undeniable Instances. *Lacy's Part 1. p. 33.* you are then designed — *p. 36,* you would not wear such — *p. 55,* yet I will — *p. 85,* give us Desires

Desires of—that fixt exciting rare—and here the Sense ends. But in Vindication of themselves, they charge the Scripture Stile with Deficiencies in these Words—not remembering (says the Spirit) *the Defects obvious in several of my Prophets*. But can Defects in Expression, that interrupt the Sense intended by the Words, be the Dictates of pure unerring intellect? And are they true Prophets, who charge the old Prophets with criminal Defects?

Ans. Mr. Lacy's Preface to the Book above quoted, says, "The following Discourses being read to me immediately after they were pronounced, and the divers Original Copies of them collated and gathered into one, before many Witnesses; I did Sign every one of the said Discourses successively, being able from the Aid of a tenacious Memory, so distinctly to recollect myself, as that I am satisfied there is nothing in them, but what came from my Mouth under the Influence of God's Spirit. The Persons who wrote these Discourses from my Mouth, did also Sign the compleated Original of every one of them, and are ready to make Oath, if desired, that the same was faithfully taken." Now after Mr. Owen had read this Preface, and was at Liberty to call us to our Oaths, that there was nothing but what came from Inspiration in the printed Warnings; it looks little like a Christian in him to say, that the said printed Inspirations did abound with *Human Additions, eking out the Sense by parenthetical Notes and Words*. But the Case was thus; the Care of Printing being committed to the Writers, that they might the better give Testimony upon Oath, they agreed among themselves, that where any Word or Words, was not in every one of their Copies, it should be put into a Parenthesis, that the Writer who had it not, might upon his Oath

make an Exception, as to that Word; and this was all the Reason of making those Parenthesis.

The other Charge here upon the modern Warnings is, *Defects in Expression*, which he is pleased to term *Criminal Defects*; and they sure (says he) cannot be true Prophets, who charge the Scripture Prophets with the like. Now, as all Men of any Literature know, that what is printed in our Bible in a different Character, is not in the Original inspired Text, but is by ours and all other Translations some how supplied to it; and begging leave in the Instances above cited, to supply the modern Inspirations in like manner, I leave it upon the Comparison for every one to judge, whether Defects in Expression, be not consistent with a pure unerring Intellect, as much in the Ancient Prophets, as in the Modern.

Lacy's First Part, p. 33. 2 Sam. v. 8, *David*
O ye dumb Teachers, said; whosoever getteth
why don't you raise your up to the Gutter, and
Voice like a Trumpet? smiteth the *Jebusites*, and
What! are you in that the lame, and the blind;
curfed Conspiracy against that are hated of *David's*
my Son? You are then Soul, *he shall be Chief and*
designed to *Ruin*. How *Captain*. Wherefore they
comes it, that his Glory said, the blind and lame
is so little at your Heart? shall not come into the

Page 36. O wash your House.
Garments. You would *Psalms iv. 2.* O ye Sons
not wear such, as are to of Men, how long will
me all polluted, all de- ye turn my Glory into
filed, abominable. Shame? How long will ye

Page 55. It is not you love Vanity, and seek
that can prevail; I know after leasing?
Yet I will put those *Psalms xvi. 1, 2, 4.*
Powers upon some of O God, in thee do I put
my

you, that shall break the Enemy. Their Hearts shall fail, when they behold the same.

Page 85. O Lord, give us that good Foundation for our selves to be founded upon, that self-annulling Humility. O

Lord, make us willing to receive that; and desirous to have it our unalterable Complexion. Lord, give us Desires of that fixt, exciting, rare Virtue; that if thou listest up, and distinguishest us by thy Favours, we may be sensible of the natural Unfitness of our Heads, to bear any thing of distinction.

my Trust. O my Soul, thou hast said unto the Lord, thou art my Lord, my Goodness extendeth not to thee: Their Sorrow shall be multiplied, that hasten after another God.

Psalm xvii. 13, 14. Deliver my Soul from the Wicked, which is thy Sword: From Men which are thy Hand, from Men of the World, which have their Portion in this Life, and whose Belly thou fillest with thy hid Treasure: They are full of Children, and leave the rest of their Substance to their Babes.

Psalm xxvii. 12, 13. False Witnesses are risen up against me, and such as breathe out Cruelty. I had fainted, unless I had believed to see the Goodness of the Lord, in the Land of the living.

Scene of Delusions, p. 104; Secondly, The New Prophets own that their Inspirations are sometimes mixt with Falsities; and for that Reason they alledge the Spirit of Discerning is given them, and quote the Bible in favour of those Human Intermixtures, Sir Richard Buckley, Pref. p. 7, 9. Now, shall we call those true Prophets, who own themselves, that they deliver Truth and Falshood in the same Inspirations? Let the World then judge, whether these

these are Divine Prophets, who, according to their own Confession, mix their own Fancies with the Inspirations of God.

Answ. It has been noted already, that *Abraham Whitroe* had been condemned and rejected by the Prophets. Now, after he was disowned by them, it is well known to the World, that about two Years before he died, *Sir Richard Bulckly* adhered only to *Whitroe*, and never came among the rest. But in that Time he prints a Book of *Whitroe's* Warnings, and makes a Preface to it of 154 Pages, wherein searching for *Mr. Owen's* Quotation thence, I am sure there is no such thing in it, as he cites from it. But suppose it had been there, the same could not be justly taken for the Confession of the Prophets, because he had then left them all, in favour of the condemned *Whitroe*. And *Mr. Owen* does himself in this Point vouch in their Behalf, *Scene*, p. 55, for there he says, *Mahomet, like our modern Prophets*, did with the utmost Protestations assure the World, that there was nothing of his own Spirit or Will, that intermixed it self in his Revelations; but that therein he was purely actuated by an Agent without and above himself, that commanded and directed him to speak, and from whose Dictates he did not vary. Very well! it may suffice then to add, that the Prophets do never quote the Bible to favour any Human Mixtures. But however, touching the Gift of Discernment, *Mr. Dodwell's* second Dissertation upon *Irenaus* asserts, that the Tryal of Spirits was not to be but by the extraordinary Gifts themselves, and by those who had them; therefore (says he) there were various Degrees in the Gift of Prophecy, and the Apostle does suppose such Degrees among the Prophets, when he allows some to judge of what others had spoken, *1 Cor. xiv. 29.* Whence it was (says he) that he who was noted most for that Gift of Discernment extraordinary

traordinary, did in early Times of Christianity, preside generally in every Church. *Pareus* also, in his Annotations on 1 Cor. xiv. 32, says, it might be that Prophets did mix somewhat of their own with the Gift of the Spirit, whereof it belong'd to other Prophets to judge. Dr. *Whitby's* Preface to the Epistles says likewise, that the extraordinary Gift of Discerning, was to decide between true and false Prophets. And finally, Dr. *Cave's* Introduction to the Lives of the Apostles affirms, that the Gift of discerning Spirits, was not only to distinguish false Spirits from true, but also to know when the true Prophets delivered the Revelations of the Spirit, and when they expressed only their own Conceptions. So that, if these Divines can lend Mr. *Owen* any Help, for knowing the Use of the extraordinary Gift of Discernment, he need not be so censorious of the Prophets, for the exerting of it in the Case of *Whitroe* or others.

Mr. Owen's Fourth Argument against the Prophets.

Scene, p. 105. Another thing that occasions Matter of just Disgust, is their Mock-Inspirations. For when by an Order of the Spirit they have met for Edification, many of them have been under violent Agitations, without uttering one Word; in particular *Mary Aspinall* and others, very often when they had Agitations, were without uttering one Word. Thus *Marion*, p. 18, was in an Extasy, accompanied with all its usual Circumstances; but without speaking one Word, *the Advertisment was all inward.*

Answ. Tho' the Advertisment was inward, Mr. *Marion* might declare it to those present, who were but three or four, for it was not in any Meeting. And in respect to the general Case, when the Believers by Order of the Spirit met for Edification, tho'

tho' *Mary Aspinall* and others might have Agitations without speaking, yet there were always some that spoke, as every one that pleased to hear them could testify; for their Congregation were with open Doors, as the Law directs. However, that the Spirit in the Symptoms of his Presence may come upon Persons, and they not speak to Edification, that we know of, is evident from the Instances of *Sampson*, whom the Spirit moved at times, *Judges* xiii. 25; and *Jephtha*, upon whom the Spirit of the Lord came, *Chap.* xi. 29; and so in the Case of the 70 Elders, and of *Saul* and his Messengers sent to take *David*, where it is said severally of them, that the Spirit of the Lord came upon them, and they prophesied; many Commentators on those Texts construe the Sense to relate only to some Operations of the Spirit on them visibly, without Utterance. Thus also in *1 Sam.* xvi. 13. the *Hebrew* and *Greek* Terms express it, that the Spirit of the Lord leaped upon *David*, from that Day forward, and we have reason to think it might be sometimes without Utterance. But *John Baptist* was filled with the Spirit from his Mother's Womb, which many Scripture Authorities have, in his Mother's Womb; so that some of the Fathers thought it no ways ridiculous to say, that *John* prophesied by Signs, when he leaped after an extraordinary manner, in his Mother's Womb: And as the Child grew, he waxed strong in Spirit, but lived many Years in the Deserts, before he spoke to Edification.

Mr. Owen's Fifth Argument against the Prophets.

Scene, p. 36, 106. When the New Prophets speak in a strange Language, it is often in a broken and imperfect manner; and the Blunders they commit, cannot be supposed to be the Effusions of the Holy Spirit: And indeed when they speak in their own Tongue,

Tongue, they are guilty of several notorious Incongruities and Improprieties; which being *Errors in Speech, cannot be attributed to the only wise God, who being the Author of Languages, must needs be Master of them, and deliver himself according to the exactest Rules of Order.* For, *Scene, p. 80,* a Maid possess'd by an evil Spirit, spoke all manner of Languages, with great Exactness and Elegancy; and others did so by the Devil's Influence, p. 34.

Answ. The Spirit of the Prophets says in *Lacy's Third Part, p. 40.* " So my Truth in its Essence
 " and Purity be preserved, I have left Tinctures remaining on Record, of the personal Abilities of
 " my Servants, (*the antient Prophets*) and this were
 " enough to satisfy them (*that object to the Style now,*
 " *that*) it is not my Way to confound the Wisdom
 " of the Wise of this World, by a Proof of superior human Learning and Wisdom, overtopping
 " theirs. No: This never was my Way; and is
 " Reason enough for me to give, why I do not deliver a Language and Style, transcendently above
 " theirs. I know it would produce nothing. For,
 " who would be capable of judging it to be the
 " Voice of God, by the Purity of the Language,
 " and Correctness of the Style? Why, an inconsiderable Part of Mankind would be capable of
 " seeing that Excellence, and the Generality would
 " little profit by it. Nor would this of Style and
 " Language demonstrate it more from me, than
 " other Circumstances I now give. The evil One,
 " the Enemy of Mankind, might well be allowed
 " capable of those Perfections in Language. My
 " way has been to confound the Wisdom of the
 " Wise of this World, by Foolishness. The Power
 " of God, in Meanness and Lowliness of verbal
 " Expressions, suits more to my glorious universal
 " comprehensive Ends. Let them, the Triflers in
 " Learning, let them harden themselves in their
 M " own

“ own Pride ; since they are too high-stomach’d
 “ to be taught of God ; since they build upon
 “ their own Bottom, and will not come unto me,
 “ and scorn to learn of, nay to admit of, Inspira-
 “ tion.” Now, that the Spirit in asserting Defects
 in Style and Language, upon the antient Scripture-
 Prophets, stands justified by Men of much more
 Learning in the inspired Text of the *Hebrew* and
Greek than Mr. *Owen*, many might be cited ; but
 it shall suffice to name for the Old Testament
Henry Aynsworth, who upon the *Pentateuch* and *Psalms*,
 does often take Notice ; that in the *Hebrew* of it,
 Defect or want of Words is frequent, and other
 Improperities also do abound therein ; as, some-
 times the singular Number is put for the plural ;
 sometimes the second Person is used for the third ;
 sometimes again, the third Person is used for the
 first ; oftentimes the future is put for the present,
 nay and for the past Time ; the Masculine Gender
 stands in some Places for the Feminine ; and in o-
 thers, an active Verb is to be taken for a passive ;
 and finally, he not only gives us sundry Instances
 of all these in the sacred Text, but exhibits also
 several *Hebrew* Words, which as they signify con-
 trary Things, so they are by different Translations
 rendered in a contrary Sense. As to the New Te-
 stament, Mr. *Locke*’s Preface to his Paraphrase on St.
Paul’s Epistles, says of it, “ That it is a Book writ-
 “ ten in a Language peculiar to it self, wherein *He-*
 “ *brew* Conjugations are given to *Greek* Verbs, in a
 “ way unknown to the *Grecians* themselves ; and
 “ for St. *Paul*, he has no Ornaments borrowed
 “ from the *Greek* Eloquence ; nay, when he says,
 “ 1 Cor. ii. 4, that his Preaching was not with the
 “ enticing Words of Man’s Wisdom, he means by it,
 “ that all the studied Rules of the *Grecian* Schools,
 “ which made them such Masters in the Art of
 “ Speaking, were wholly neglected by him, or the
 “ Spirit

" Spirit in him." Moreover, *Dr. Nichols's Conf.*
 Part IV, tells us, that the impious Rejecters of all
 Revelation argue thus : " The Apostles would not
 " have wrote so barbarous *Greek*, had they been in-
 " spired of God, it being unreasonable to ascribe
 " all their Solecisms to the Holy Ghost: But if
 " the composing of the Scriptures was any ways
 " owing to the Holy Ghost, methinks they should
 " have been wrote in a much finer Language, than
 " we find they are; for the common Reason of
 " Mankind expects, that a Divine Composition
 " should have in it the Heighths of Eloquence.
 " Therefore the Meanness of the Scripture Style,
 " and the want of exact Method, and *many uncouth*
 " *and odd Expressions* in those Books, has been al-
 " ways a great Argument against their Divinity.
 " There are *many impertinent and trivial Passages*, in
 " the Scriptures, and *they are full of needless Repetiti-*
 " *ons, trifling Relations, Questions, Answers and Re-*
 " *marks.*" Most certainly such kind of Arguing is
 common among the atheistical sort of Men; and if
 it were allowed for a good Argument against the
 Inspiration of the modern Prophets, they might
 take it to be a good one against the Scriptures them-
 selves. But *Dr. Nichols's* Reply to the Atheists,
 shall be mine, upon this Head, as followeth : " The
 " holy Scriptures are wrote in a plain and simple
 " Style, accommodated to the Use of the common
 " People, and many things therein are suited to
 " their way of Speaking; so that, what those
 " who have studied for an exact and elaborate
 " Style, *may call trivial*, God thought wisely con-
 " trived, for the Capacities of the ordinary Peo-
 " ple, who may be best edified thereby. But if
 " the Holy Ghost had designed to write the Bible,
 " to suit the Ears of curious Scholars, he would no
 " doubt have composed some Parts of it, in a more
 " exact and castigated Style. But, why must the

“ Holy Ghost be obliged to make the Apostles
 “ speak *Greek* just as they did at *Athens*? The
 “ Holy Spirit did not think fit to condescend to
 “ such a Nicety as this; and so that the Apostles
 “ Doctrine was true, He could not think himself
 “ obliged to take care of the Fineness of their
 “ *Greek*, or to make them *true Grammarians*. For
 “ if the *Greek* of the New Testament had been
 “ as smooth and pure, as that of *Xenophon* or *Isocrates*,
 “ the Unbelievers would have cavelled at it more,
 “ for its being too much like human Eloquence;
 “ and this would have been a more material Ob-
 “ jection to its Inspiration, than its not being wrote
 “ in exact *Greek*.

By the *Scene of Delusions*, in Pages 105, 106, 107,
 108, 109, Mr. *Owen* shews such an Air of Levity
 in dressing up a Number of Scraps out of the mo-
 dern Prophets to make them ridiculous, which by
 a Connexion would appear innocent; that there be-
 ing no other Way to apologize for them, but by
 producing Scraps out of the Holy Scripture, that
 separated from the Contexture, are as absurd as they;
 which tho’ it might be done, as I offer him in pri-
 vate to do, if he shall insist upon it; yet because
 any Vindication of the Prophets in that manner by
 Printing, would probably or might tend to harden
 the Prophane, (altho’ I know nothing in the Scrip-
 tures that ought to do so) I shall forbear the making
 any other Defence, than to represent to the Reader
 here, the Preliminary, which Dr. *Goodman’s Winter-
 Evening Conference* with an Atheist requires, in
 order to the Success of a Debate upon Revelation:
 to witt; “ That in the first Place, all Drollery
 “ should be wholly laid aside, in the Management
 “ of this Cause; not only because the Business is
 “ two weighty and solemn, to be lightly and tri-
 “ flingly dealt withal; but especially, because that
 “ wanton Trick of Drollery, is the only Engine in
 “ the

“ the World, that can do Mischief to Religion.
 “ But there is no Fence against this Flail of pro-
 “ phane and scurrilous Buffoonry, which is able to
 “ render the most solid and substantial Truth, ri-
 “ diculous. Therefore, speculative Atheists are
 “ commonly well gifted this Way; and the best
 “ of their Game is, to put off that with a Jest,
 “ which they can never answer with all the Wit
 “ they have.

Scene of Delusions, in the Pages abovementioned, has however in it, some Collection (says he) of reproachful and *unjust* Censures, on all God's Ministers, *without distinction*; which in Justice to the Accuser of the Brethren, (the Devil) I must father upon him, for his Image they bear.

Answ. Mr. Owen, it seems, takes himself to be *within the distinction*; for otherwise, he allows in some sort the Charge to be just, saying in Page 3 of his Preface, *we have been often called upon to try the Spirit, and I think justly censured for our supine and strange Neglect, a few only excepted.* But why he should think himself worthy to be excepted, I cannot see, since he does father upon the Devil such *Censures*, as he does not offer one Word to prove *unjust*. Taking them therefore to be *just Censures*, until he shall evince them to be otherwise; we say, the Spirit in *Isaiah, Micah, Jeremiah, Ezekiel, Zechariah, Malachi, John Baptist*, and even our meek Saviour the Master-Teacher, did *without distinction*, and as sharply, reprove the Priests and *Pharisees* of old; who were a Ministry of God's own Institution, as much as any now; and they were Men that had (for ought I know) almost as good a Conceit of their own personal Excellencies, as others now have.

Mr.

Mr. Owen's Sixth Argument.

Scene of Delusions, p. 109, The Slowness of this Prophetick Motion, is a Stumbling to many: For it has been on foot for several Years, without that remarkable Success, with which true Religion was usually attended, when published by inspired Persons. And can we suppose, that the All-wise God sets up an extraordinary Ministry, to be baffled by every Opposition?

Answ. This (it seems) is an Argument for stumbling to many; and, on the other side, it can be no stumbling to many, if they will but lend an Ear, a little further to the Arguments of Mr. Owen, why it should be no stumbling; for, says he, in Page 17, 88, "Teaching by Inspiration, has not been always attended with Success. Did not the Prophets of old teach by the Spirit, and at the same time cry out, *Lord, who has believed our Report?* Is it not said of our blessed Lord, he did not many mighty Works in his own Country, because of their Unbelief? And yet no Body doubts, but he taught by the Spirit. The Apostles also, who were inspired Teachers, lament their ill Success; nay, did our blessed Lord come down now, and preach himself, his Ministry would probably be unsuccessful; for, if Men will not hearken to those who preach of Christ and the Spirit, neither would they hearken to the immediate Teachings of Christ, or of the Spirit. Nay further, p. 10. *Origen*, who lived about 230 Years after Christ, shews (indeed) that in his Time Christianity had spread, where the Roman Armies were scarce heard of. (*But what was this to the Success of Mahomet,*) whose Religion in 80 Years Time, extended itself over more Kingdoms and Countries, than ever the Dominion of the Romans could in 800 Years; and there are three
" Empires

“ Empires of it at this Day, that of *Turkey*, that
 “ of *Persia*, and that of the *Mogul* in *India*, the
 “ largest and most potent upon the Face of the
 “ Earth, which God permits of his All-wise Pro-
 “ vidence, pag. 59.

Mr. Owen's Seventh Argument, p. 112, 113.

The contradictory Inspirations delivered by the New Prophets, is a farther Argument against them. For the *Holy Spirit is always consistent with himself, and his sacred Inspirations never clash, as those of the New Prophets do.* But *Mr. Whitroe* has frequently had contradictory Inspirations to the other Prophets, and charged them with Falshoods; and, on the other Hand, they thro' the Spirit publicly pronounced him a Schismatick, and a false Prophet. Yet he had his Agitations, and spoke under Extacy in the same manner as they, and *delivered as good Instructions as any of them all.*

Answ. Agitations and Extacy are only Proofs of the Superintendency of a Spirit good or evil, but they do not of themselves denominate which, and may be alike from a good or an evil One; nay upon the same Person, as it was in the Case of *Saul* and of *Judas*: First the Spirit of the Lord may come upon them, and afterwards an evil Spirit from the Lord. Thus perhaps it might be also with *Simon Magus*, Acts viii. *For himself believed, and when he was baptized, he continued with Philip, in the same Profession as the rest, both of the Men and Women, Ver. 12; upon whom, Peter and John laying their Hands, the Holy Ghost visibly came upon them, that is, by some Appearances open to the Eye; and among them undistinguishably, by the Text, was Simon. After which, Peter did charge him no further, than that his Heart was not right in the Sight of God, which by the Spirit of Discernment*
 was

was perceived of *Peter*; and the concealed Bond of Iniquity he lay under, appeared afterwards (as the Antients report it) to be chiefly that of *Ambition and Avarice*. Thus *Whitroe* was often reprov'd, whilst he made a fair Shew of Religion, and Repentance for his former Extravagancies; and was afterwards sentenced as a false Prophet, sometimes as acting in his own Spirit, and so an Impostor, sometimes as influenced extraordinarily by an evil One; and therefore, utterly disowned by the Prophets, as one not actuated by the same Spirit. After which Condemnation, his Avarice and Ambition also, as in *Simon Magus*, did manifestly appear to all the World, in a very little Time: For by preaching the Doctrine, that all Men ought to give unto the Poor, whatsoever they had, unto the last Penny, thereby destroying all Property; he got from Sir R. *Bulckley* enough, not only to pay his many Debts, but to live profusely himself for a Time, and to lay up also a good Provision or Stock to subsist on, as appeared upon Sir R. *Bulckley's* Death. But if Mr. *Owen* can make out, that he was *as good in his Instructions as any of them all*, he must either prove that the levelling Doctrine is in it self found, which they say is anti-scriptural, and that every thing which is contrary to Scripture must be false; or else it remains upon him to prove, what I have shewed at large in Chapter III, he has not yet done, that the Prophets do advance some other Doctrine as anti-scriptural, as that of Levelling, in *Whitroe*; otherwise this is a meer Slander, which may God give him Repentance for, and Forgiveness of. Moreover, like unto the Case of *Simon Magus*, it is reported by the Antients, that *Nicholas*, one of the seven Deacons full of the Holy Ghost, *Acts vi*, prov'd afterwards the Father of the abominable *Nicholaitans*, *Rev. ii*: And that *Phygellus*, *Hermogenes* and *Demas*, who are mentioned to have turned away from

from St. Paul, were of the seventy Disciples, who wrought Miracles by our Saviour's Authority. Besides all whom, St. Paul mentions false Apostles in the Christian Churches, who contradicted him; St. John also mentions the like, that withstood him, *such as went out from us, but were not of us*; St. Jude and St. Peter speak of the like Contradictors; after these, *Cerintus* and many others, stood under a Christian Name in Opposition to sound Doctrine, and to the Spirit then ruling in the Church, by his extraordinary Gifts, in particular that of Discernment. Now, I suppose, that the Contradictions of all these, notwithstanding the great Miracles of *Simon Magus*, was not a sufficient Argument against the Divine Inspirations of the Apostles and Prophets in the Christian Church, for the first hundred Years; because the said Contradictions were not from one and the same Spirit, but from different Spirits, tho' under the same common Name of Christian; neither then, *was the Spirit among the modern Prophets, any ways inconsistent with himself*, because of *Whitroe's* Contradictions, who was acted by another and a foreign Spirit; tho' Mr. Owen must herein appear inconsistent with himself as a Christian Minister, to make an Argument of it.

The second Contradiction charged upon the Prophets, is in p. 112, thus. The Spirit tells *Marion*, *I will soon call thee out of this Country, thou shalt depart in two Days*. Yet the very next Day, being *Decemb. 20. 1706.* the Spirit alters his Mind, and *bids him not depart without express Command*, which he should receive *soon*, but did not. And can that be a good Spirit, that says and unsays, after the Manner of fallible Men?

Answ. What is positive here, in the Words of the Spirit, is no more than, *that he should not depart the Country without an express Command*, which he did *soon* receive (by Mr. Owen's leave) and did accordingly

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depart.

depart. But here is no such thing as saying and unsaying; for the Term of *two Days* may easily be construed to mean only *a little Time*, undeterminate; as the *two Days*, by the Scope of the Context meant, *Hof. vi. 2.* But as to any latent and remote Sense of prophetick Time, having largely treated of it about Predictions unfulfilled, and there proved, that *a Day* is commonly construed for *a Year*; I add here, that in *Heb. iv. 7.* the limiting of a certain Time to *a Day*, had respect to some *Time undefined*, which should occur many Ages after it was spoken. So likewise in *Revel. xi.* there is mention of 42 Months, and of 1260 Days, and at length of three Days and a half; nevertheless Commentators generally agree, that the three Days and a half, do define the same Space of Time, as the 1260 Days, meaning 1260 Years. But prophetick Times are so differently construed, that in *Gen. xxiv. 55.* *ten Days* are in the Margin *ten Months*; and upon the *ten Days* in *Revel. ii. 10.* some in *Pool's Synopsis* assert, that a Number certain in Prophecy, is often put for an uncertain one, as it is understood of the 7000, *Revel. xi. 13.* and also in *Gen. xxxi. 7.* *Levit. xxvi. 26.* *Numb. xiv. 22.* *Job xix. 3.* But if Mr. *Owen's* Way to measure Scripture Times predicted, by reckoning *a Day* to mean *a natural Day*, were to take place; I think it would equally overturn the Authority of Scripture-Prophecies, as the applying it to *Marion's two Days* would that of the modern Inspiration. And therefore, because by several of the above-mentioned Constructions of Scripture Days, that of *Marion's two Days* may stand justified as a Prediction, there is no Contradiction in this Point.

Scene, p. 112. mentions a third Contradiction in the New Prophets, thus. *Marion* in his Warnings makes God always to speak to him, and yet in his Depositions, *he knows not whether God speaks in him or not.*

Answ.

Answ. Marion's Words, in his Deposition, are, *I am fully assured that it is God's Holy Spirit, or his Angel, that speaks by me*, which is widely different from the Sense Mr. Owen puts upon them; whereby we find that he chimes in partly with the Sadducees, for the Pharisees said touching St. Paul, *Acts* xxiii. 9, if a Spirit or an Angel hath spoken to him, let us not fight against God. The Commentators upon which Text say, that a Spirit means there an *Inspiration Angelical*, and stands distinguished so, from the Appearance or Vision of an Angel. Nevertheless, if we believe that the Prophecy of *Zechariah* was the Word of God; we must of Necessity own, that Marion's Words have no Contradiction in them; for in the six first Chapters of *Zechariah*, the Words, *the Angel that talked with me*, occur successively eleven Times; and the Hebrew, Greek, Latin, Syriac and Arabic, have them as often, *the Angel that spake in me*; and yet he commissioned that Prophet to speak in the Name of God, *Ch. i.* 14, 15, 16, 17. And thus the Angel in *Deborah* is allowed to have inspired her Son, *Judg. v.* 23. Thus again *Elias* was commissioned by an Angel to say, *Thus saith Jehovah*, *2 Kings* ii. 3, 4; and the Commentators on *Ver. 15*, allow it might be, by an *internal Inspiration* of the Angel. The like also may be observed of *Ezekiel* in Chapters ii, and iii. *Isaiah* also joins it, *the Lord God and his Spirit hath sent me, thus saith the Lord*, *Ch. xlviii.* 16, 17. And an Angel, or Angels, shall preach the Gospel to every Nation on the Earth, *Rev. xiv.* 6. Lastly, the Spirit of Christ in *Stephen* says, the Law was given by the *Disposition* (*δωταριας* every where else render'd *the Commandment*) of Angels, *Acts* vii. 53. And St. Paul makes the Law the Word spoken by Angels (not restrictedly to one Angel of the Covenant) yet God spake all these Words, *Exod. xx*; and every where else *Moses* ascribes unto God, whatever Law was given. Therefore I leave it

to Mr. *Owen* to tell us, how the Contradiction stood, between the Spirit of Christ and *Moses*; or else, I hope he and all others, will acquit the modern Prophets of a Contradiction in this Point of *Marion*.

Scene, p. 112, mentions a fourth Contradiction, thus. The Spirit by *Marion* says, p. 45, the destroying Angels shall destroy *only* the tenth Part of the Earth and of Mankind. Yet in p. 47, it is, I'll make a new World, I'll destroy all utterly.

Answ. Here Mr. *Owen*, according to his customary Way of Citations, adds the Word *only*; and I do confess there was some need of this Addition, to make the rest look like a Contradiction; for otherwise, *Marion's* Words may, for ought I know, have no more Contradiction in them, than those of St. *John*; since by *Revel. xi*, the tenth Part of the City fell in the second Woe, and in the third Woe God shall destroy them that corrupt the Earth, that is, the Wicked: Now the third Woe here being expounded by the seven last Plagues, *Ch. xvi*; the Issue of it followeth, *Ch. xviii*, that *Babylon that great City fell, and was utterly destroyed*; or so thrown down, as not to be found any more at all. Wherefore the tenth Part of the City falling in one Chapter, is no Contradiction (unless Mr. *Owen's only* be added) to the Whole falling, and being destroyed afterwards, in the other Chapter. The like may be said of *Marion's* tenth Part destroyed first, and afterwards the whole.

Scene, p. 112, recites a fifth Contradiction from *Marion's* Book, p. 43, thus. The Spirit threatens to begin with *Pharaoh* (or the *French King*;) and in another Place, 'tis *England* shall be first visited.

Answ. *Marion's* Predictions are, that God would begin his Judgments (upon those that corrupt the Earth) with the *French King* or Kingdom; and this may very well agree with *England* being first visited; for the Words, touching both the Kingdoms of

of *France* and *England*, may be construed, without any Contradiction, to mean, that they shall be *among the first*. For I find in *Isaiah* lx. 9, *Surely the Isles shall wait for me, and the Ships of Tarshish first*. Where the *Polyglot* Translations do all render it, *among the first*, or at the beginning. Wherefore the same Construction may serve in the modern Prophecy, that *France* and *England* shall be among the first, under the divine Judgments.

Scene, p. 112, relates a sixth Contradiction, thus. The Spirit says, you are not to pray for my Enemies; and the new Prophets say, we plead not for the World, *thy Enemies*. *Lacy*, Part 2d, p. 7, 18. And yet in Page 24, under Inspiration of the same Spirit, he prays for them in these Words, *Lord, long-suffering to thy Enemies*; so again, p. 45, *O Lord, have Compassion on the Ignorant and Unbelieving*, who are God's Enemies.

Answer. The Passage cited from p. 24, the Context proves not to be at all a Prayer for God's Enemies; but an Intercession with God to be merciful and gracious to his Servants, from the Plea, *that he is long-suffering to his Enemies*; the latter place runs thus, *O Lord have Compassion on the Ignorant and Unbelieving, thro' a long Prejudice*: Now those who are Ignorant and Unbelieving, meerly through long Prejudice of Education, are not *the Enemies of God* described before in Pages 7, 18, for there they are termed *obdurate Rejecters of Christ, and Opposers of his ascending the Throne of his Father David*, that is, of or to his filling up the Prediction of his *Melchizedechal* Kingdom, *Psalms* cx. For the Case of the Ignorant and Unbelieving, thro' the Prejudice meerly of Education, and a want of Means to be better instructed, is widely different from the Case of those who are obstinate Opposers, for their own worldly Honour and Interests sake; and so these latter do stand in the Place of Antichrist and *Babylon*, that are to be destroyed

destroyed by the Spirit of Christ's Mouth ; as he is *Melchi-Zedec*, that is, *the King of Justice*. Therefore the Prayer in *p. 45*, does not contradict the Injunction given in *p. 7, 18*.

Scene, *p. 113*, relates the Seventh and last Contradiction among the modern Prophets, thus. Their Inspiration says of Mr. *Lacy's* third Book, 'This is the last Warning you will be commanded collectively to give the World ; and that a very few more should be added to that one Inspiration in *p. 147*. Yet contrary to this Command of the Spirit, they printed another Book since, call'd *A Collection of propheticall Warnings* ; and since that, the *Edinburgh* and *Bristol* Warnings also, and others, were publish'd.

Answer. The Spirit has generally accommodated himself to the *English* Usage and Custom of Speech ; and though it be a Fault therein that the Plural *you*, is often used when it means *thou* the Singular ; in the Citation above, Mr. *Lacy* assuredly knew, that the Words *you will be commanded*, were personally to himself, as expressly as if they had been, *thou wilt be commanded* collectively to give the World ; and accordingly he order'd the Title Page to have, Warnings by *John Lacy*, the third and last Part. Nay, he knew this more particularly, by the same Form of Expression, used but three Lines after ; *you will wonder, when I bring a Message of welcome News to you, very suddenly* ; because instantly before those Words, a glorious Angel descended close to him, as a Messenger to himself. Neither was the abovesaid Order understood otherwise, by any of the Prophets ; and so the publishing of a whole Book of *James Cunningham's* Warnings, and those other Books above-mention'd, were no ways contradictory to it. Wherefore upon the whole ; seeing that it has sufficiently appear'd, that there is not one Contradiction in all these seven Points, which Mr.

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Owen charges to be such; it is needless to make any Reflection upon the Inferences he draws, from a Conclusion that is proved to be false.

C H A P. VI.

THE Eighth and concluding Argument against the New Prophets, *Scene*, p. 113, is (saith he) the Manner of delivering their Warnings, *which being always ecstactical, more or less, is to me apparently unscriptural.* For by these ecstactical Instances, and strange Agitations, which they magnify as indubitable Signs of the good Spirit's Presence, *I'll demonstrate* they are influenced by an Evil Spirit, p. 115. since the Pagan Prophets very rarely understood the Meaning of their own Visions, being depriv'd of the proper Use of their Intellectuals; and the *Mahometans* account *Madmen* as Oracles, on the same account, p. 116. But *they were only false Prophets who spoke under ecstactical Motions, and 'twas never yet proved that the true Prophets did so*; the ancient Prophets, when sent upon any prophetick Message, immediately delivered it to the Parties concerned, without being in Agitations, or waiting for the sacred Impulse, p. 118, 119. The Panick Fears and Consternations, that some of the true Prophets might sometimes be under, did not amount to Ecstasies, or ecstactical Agitations and Tremblings; but that they had some particular Indication of the Spirit's Presence is not deny'd, p. 121. To conclude, I have proved by many Instances, that those Prophets who acted by an Evil Spirit, had violent Agitations of the Body, and instructed their Auditors in an ecstactical Posture; which I am satisfied cannot be prov'd of the true Prophets, p. 124.

Answer

Answer. That Persons inspired by an Evil Spirit, had Ecstasies and ecstatical Motions, either commonly or often, is acknowledged on all Hands ; and Cyril tells us, Cat. 16, *That false Prophets imitated the true Ones, in the Divine Power and Impulse, that so they might pass for true.* But since the meer Assertion of any Man, St. Cyril, Mr. Owen, or be it who it will, ought not to be esteemed a Foundation of Faith, in any Point whatsoever, that depends upon God's Revelation of himself ; it remains to enquire what the Divine Records or Testimonies afford us, touching that of Ecstasy, which imports an Over-ruling or Depression of the natural Powers in Man, both intellectual and sensitive, for the Time it continues ; and this Depression of the natural Powers, is agreed on all Hands to be signified by *Ecstasy*, altho' it be but seldom meant of a total Suppression of them ; but the Word commonly is understood to include any greater or less degree of an over-ruling them, in a Manner unusual and extraordinary, differently from their natural Exercise and Motion ; so that many times such an Alienation of Mind did attend, as discover'd itself in very extravagant Actions and Deportment, from whence the Prophet was frequently call'd a *Mad-man*. But (says Mr. Owen) *they were only false Prophets*, that were in such Circumstances of Ecstasy, and 'twas never yet prov'd that the true Prophets were so ; which I now proceed to examine from the Sacred Text.

I could have wished for his own sake, that Mr. Owen had not used the words *Pannick Fears and Consternations*, in describing the Condition of Prophets at the Time when the Word of God was given them, because they are the very Words that the Scoffers at all Divine Revelation do serve themselves of, in deriding it ; with whom also he joins again, in saying that Visions are communicated
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only to the *imaginative Faculty* in Man ; which his Philosophy makes to be the weakest part of Intellect in Man, and therefore the most easily receptive of Delusions ; whereas Mr. *Locke's Treatise of Human Understanding* says, that *Imagination* is not in the human Soul, a Faculty distinct from that of the Rational Intellect, but inseparably conjoin'd with it. Wherefore, without entring into Debate about any Point philosophical ; I lay before the Reader the Words inspired of every Text quoted, and the Comments thereupon of learned Divines in *Pool's Synopsis*, who (there can be no doubt) understood Philosophy as well at least as Mr. *Owen*, but who thought themselves in Christian Duty bound, to adhere critically to the inspired Word itself ; which Mr. *Owen* (it seems) was loth to frame his Opinion in this Matter by, and therefore has supputed in its stead (as here under appears more fully) a philosophical Standard, whereby he would try and determine touching every Revelation ; altho' this philosophical Scheme of his, be no other than such, as *Spinosa* and Mr. *Hobbs* have used, most cunningly to undermine and invalidate the Scripture-Revelations ; as I could demonstrate by Citations from them, compar'd with those of the above-said Author ; whom we now reply to, with an Assurance to the Reader, to add nothing wilfully of my own upon the Texts following, while I translate and report from *Pool's Synopsis*, the Comments of very eminent Ministers ; who cannot possibly be taxed with partially favouring any sort of Enthusiasm, and in particular, that of the modern Prophets ; tho' to instance the Names of those Commentators, would (I think) be of little Use to the common Readers.

To begin with the *Extasy*, wherein the Senses were in a manner all suppressed. We find *Abraham*, the Father of the Faithful, affected with it ; for the Greek is, an *Extasy* fell upon him, *Gen. xv. 12*, where

we render it a deep Sleep, in which Circumstance God spake to him. Again, before that admirable Prophecy touching the *Messiah*, Numb. xxiv, the Spirit of God came upon *Balaam*, and he fell into a Trance or *Extasy* (by the Gr.) and upon this Occasion the Learned observe, that *when he fell upon his Face to the Ground, it was from Inability to bear up under the Spirit of God, that deprived him of his Senses; and it was a Condition usual to those, upon whom the Spirit of Prophecy descended.* For, in 1 Sam. xix, the Spirit of God came upon *Saul* and his Messengers, sent to take *David*; and they were from that divine Operation on them, deprived of Strength, to execute their Purpose, and so far their Reason and Senses were superseded; so that (say the Learned) *when Saul fell down naked on the Ground, it was but as others, who were taken with and possessed by that Divine Spirit; for in such a Case, the exterior Senses did not perform their Offices: When the Prophets were impressed by the Spirit of God, they often lost their Senses, and therefore no wonder that Saul here lost the Sense of Shame, in flinging off all his Clothes; and as he lay prostrate on the Ground, all that Day and all that Night, it was because he was deprived of Strength and Sense to arise; yet both he and his Messengers, under all this Circumstance, did prophesy.* Moreover, the Commentators do expressly say, upon the Case of *Balaam*, that the frequent falling of *Ezekiel* upon his Face, when Revelations were given him, was in like manner from a Deprivation of Strength and Ability to stand, and was parallel to that of *Balaam*, Ezek. i. 28. and in the xxxviii, xlii, and xlvth Chapters. Again in Dan. viii. 17, 18, 27. Ch. v. 6. Ch. x. 8—11. Sometimes *Daniel* is asserted to stand trembling, sometimes to fall with his Face upon the Ground, sometimes to be in an *Extasy*; or deep Sleep, wherein, say the Commentators, *he was almost without Life; all Strength to sup-*
port

port the Body was taken from his Nerves; all his Senses external and internal were suppressed: Nay, for a Time, an universal Decay and Destitution of Spirits seized the whole Body. Furthermore, upon *Matth. xvii. 6, 7*, where Peter, James, and John fell on their Faces, the Learned say, This also was a sudden Deprivation of all Sense and Feeling, as that in *Dan. viii. 17*; nor can the Context bear any other Interpretation; for the Apostles are here so struck, and disturbed in the State of their Mind, that they neither spoke, or acted any thing, with a sober Judgment. In another Place, when in *Rev. i. 10, 17*, St. John was in the Spirit, and fell down as dead: The Expositors there and elsewhere, when the same Expressions occur in the Revelations, tell us the Meaning of them to be, that he was in an Extasy; that is, a State wherein he was out of himself (as Peter, *Acts xii. 9, 11.*) and understood nothing by the Perception of his Senses, or of his Mind; but the Faculties of the Mind being taken away, he was in the Spirit, as it stands in Opposition to his being in the Use of them; and this is the Definition of a Rapture by the Divine Spirit, and of one inspired with sacred Enthusiasm. But upon this Head, it shall suffice to add the Condition of the Man, of whom the Apostle of the Gentiles gloried, *2 Cor. xii.*, that when he was in Christ, that is, say the Commentators, in the Spirit of Christ, as St. John was in the Spirit, *Rev. i. 10*; his Reason and his Senses were so taken away, that he could not tell, whether he was in the Body, or out of the Body.

Having thus, in the foregoing Section, produced many Instances of that Extasy, wherein the Faculties of the Mind and bodily Senses were in a manner totally suppressed; it follows to enquire from the sacred Text, whether the Prophets of God were affected with the lesser Degree of Extasy, to wit, a suppressing, or over-ruling, but in part, the intellectual and sensible Powers, naturally in Man,

And accordingly, we find *Isaac*, under the Superintendency of the prophetic Spirit, *Gen. xxvii. 33.* trembled with a great Trembling greatly; and upon this first Instance, it is not amiss to observe the Traditions of the more antient Jewish Rabbins, touching the outward Signs and Manner of Prophesying; to wit, that all the Prophets, except *Moses*, when they prophesied, their Joints trembled, and Strength of Body failed, and their own Thoughts were disturbed or interrupted; as *Isaiah* says of himself, *Ch. xxi. 4.* my Mind was distracted, or wandered, for so the Hebrew, Greek, Chaldean, Syriac, Arabic, and others have it. *Buxtorf* does moreover tell us, that the generally received Opinion among the Jews was, that when the Spirit of Prophecy came upon a Man, it took away all the Strength and Firmness of his Body, and seized him with Terror and violent Shaking. *Ant. Hulfus's Theol. Jud.* says also, The manner of Prophesying has its peculiar Symptoms, wherein tho' the Essence of Prophecy does not properly consist, the Rabbins nevertheless do even place the very Essence of Prophecy (or its Definition) in those Forms and Manners. And that these Opinions of the Jews are admitted by many Christian Doctors, will appear from their Comments upon several Texts ensuing, as well as those already named; particularly, when *Numb. xi. 5.* the Spirit rested upon the seventy Elders, and they prophesied; their Exposition is, the Spirit here means the Sign (or Appearance) of Prophecy, as a general Part of it: So that by the Form and Manner of Speech, there was Evidence upon them, of being acted by the Divine Spirit; and these extraordinary Acts or Modes in Prophesying, continued upon them all that Day; which seemed to be a Seal that God put to their new Authority; which Seal was also put to the new Authority of *Jephtha*, *Jud. xi. 29.* And where we have the Spirit came upon, the Hebrew and its most antient Translations are, the Spirit cloathed *Gideon* and *Amasai*, *Jud. vi. 34.* and

and 1 Chron. xii. 18. From which Allusion unto Garments, we may justly infer, that something appeared on them visibly affecting the Body; for the Garment is open to the Eye of all Men, whereas a Spirit in itself is visible to none. In Agreement with which Inference, when the Spirit of the Lord began to move Sampson at Times, the Hebrew is, *to agitate him by Intervals*, implying a violent Motion on him; accordingly, in Jud. xiv. 6, 19, the Spirit of the Lord *came mightily upon him*, the Hebrew Word expresses, *rushed upon him*; shadowing out the Impetuosity of a Gust of Wind, that tho' invisible in it self, yet sufficiently discovers its Agency on a Tree, by the Agitation of the Branches and Leaves: In like manner, when the Joints and Fibres of a human Body, are suddenly invaded with unnatural Emotions, without Pain and Illness natural, this is a plain Demonstration, of an invisible Agent upon him. Afterwards, in 1 Sam. x, where Samuel predicted unto Saul, the Spirit of the Lord *will come upon thee*, and thou shalt prophesy; the Greek renders, *will leap upon thee*; and not only here, but in 1 Sam. xvi. 13, the Spirit of the Lord *came upon David*, from that Day forward; the Hebrew and Greek are, *leaped upon David*; and again, 2 Sam. vi. 14, 16, the Hebrew expresses, that *David leaped after the manner of a Kid, or a Lamb*, before the Lord; but in the former Text of 1 Sam. xvi, several Translations express it in Pool's Synopsis, that *the Spirit of the Lord came upon David violently, and began to agitate him from that Day forward*. Moreover, that the Spirit of Prophecy did usually act upon Men, with a Force efficacious, the Expositors do further tell us, in the Case of Elisha, Job xxxii. 18, 19, 20; where they say, *the Spirit of the Belly, is a metaphorical Phrase, expressing a Constraint or urgent Necessity, like that of new Wine on the Ferment, in a Cask without vent*:

vent: And therefore he says, his Belly being so pent, would even burst without Ease given it; and as a Man that is swoln up, has Difficulty of Breathing, he says, I will speak that I may breathe freely, and be no more thus streightned. They tell us also, that the Metaphor may have Reference to a Cholick in the Bowels, or to the Labour-Pangs of a Woman; as *Isaiah* says of himself upon a Vision, that his Loins were filled with Pain, *Ch. xxi. 3.* And as the Greek is in *Hosea ix. 7,* *Israel shall be tormented, like a Prophet under Extasy, even the Man agitated of the Spirit;* by which Definition, say the Learned above-mentioned, the true Prophet was meant. Furthermore, *David* also, in describing his urgent Enforcement to Utterance, terms it a Fire burning within him, *Pf. xxxix. 2, 3.* And *Jeremiah* says, *Ch. xx. 9,* it was a burning Fire shut up in his Bones, so that he could not withhold from speaking; and the Commentators observe thereof, that the raging Flame within him put him into such a Combustion, that he was even besides himself, until he went on, in his Duty of Prophecyng. But whilst the Prophets were enforced or compelled of God to their Functions, by such Methods as these, they often met with the Entertainment among Men, of being accounted mad: And therefore in *2 Kings ix. 4, 11,* wherefore came this mad Fellow, the Greek indeed renders epileptical Man, that is, one that fell into Fits, as those who have the Falling-Sickness; but other Translations have it, a Fool, one in a furious Rage, frenzical and distracted, out of his Wits; and all this from the outside Appearance of antick Postures and Behaviour; and therefore the Learned comment upon it thus: They knew this Man to be a Prophet of God, by his Manner and Behaviour; for Prophets were esteemed Fools and Madmen, because while they were actuated by the Spirit of Prophecy, their bodily Strength failed, and they seemed to be distracted; wherefore, the Hebrew, and all the Polyglot Versions, have it,

it, in *Jer. xxix. 26*, every Man that is mad, and prophesyeth, which we render, *maketh himself a Prophet*. Thus *Jeremiah* styles himself, *Ch. vi. 10, 11*, full of the Fury of the Lord, which the *Chaldee* expounds, *I am filled with Prophecy in Fury, from the Presence of the Lord*: And the Commentators there, and *Ezek. iii. 14*, say, it was not any hot Anger, or the Heat of their natural Spirit, but the urging Vehemence of the Spirit of Prophecy, that did transport and hurry them on, and swelled them up with Fury from God; as if they were in danger of bursting, unless they had vented themselves, and poured it out. As *Saul*, when the Spirit of God came upon him, his Anger burned greatly, and he hewed a Yoke of Oxen in Pieces, *1 Sam. xi. 6*. Answerably to which Sense of the Vehemence of the Spirit of Prophecy forecited, the Learned do comment again upon *Ezek. viii. 1*, thus; *When the Hand of the Lord, or Spirit fell upon him, we are from the Hebrew Terms to conceive, that it fell upon him, like the Force of a penetrating Flash of Lightning; and so, whilst the efficacious Operation of the Spirit of God was upon him, he had in a sort put off the Man.*

Having thus considered the Reasons the Scriptures of the Old Testament yield, for the Opinion usually current of the divine Prophets, that they were mad; as it is written *Hosea ix. 7*, the Prophet is a Fool, the spiritual Man is mad, the Greek there is rendred, *the Man agitated by the Spirit*. Thus also it might be upon the Account of some like manner of Propheying as above-noted, that *Festus* charged *St. Paul* with being mad, *Acts xxvi*; and the Apostle mentioning his being besides himself, *2 Cor. v. 13*, the Annotators on the Text say; *that his Opponents did insinuate from St. Paul's Extasies, that he was not always right in his Senses; and therefore, the Word sober, stands in that Place opposed to the Actions of a Man under the extatick Influence; as we read it to be*

be in the Man possessed with the Devil, Mark v. 15; who upon his Ejection, became cloathed, and in his right Mind. But even the Master of the House was esteemed as *mad, John x. 20,* and his very Friends said, *He is besides himself, Mark iii. 21.* Tho' doubtless they meant no more by it, than that there appeared upon him some such Signs of Prophecy as used to attend the Old Prophets, as has been instanced above; for his Ministry being among the *Jetus*, he made himself of no Reputation, *Phil. ii. 7,* and as *one of the Prophets, Mark vi. 15.* No wonder then, that his Followers at *Pentecost* were calumniated as *drunken*, from somewhat that was seen at that Time upon them; possibly like unto what *Jeremiah* owns of himself, *Ch. xxiii. 9,* that all his Bones shook, and he was like a drunken Man, like a Man whom Wine had quite overcome, *from the Presence of the Lord, and from the Manifestation of the Words of his Holiness;* for so the *Hebrew* and all in the *Polyglot* concur to give the Sense. And again, the Similitude of a *Reed shaken with the Wind*, and ascribing to *John the Baptist*, that *he had a Devil*, do evidently point at some outward Symptoms of a Spirit's Agency upon him, as in the old Prophets. And thus also, *Acts viii. 16, 18,* when the Holy Ghost fell upon those baptized into the Faith of Christ, there was something visible to the Eye of *Simon*, which inward Sanctification could not be. Lastly, that Text in *2 Pet. i. 21,* does equally belong to the Prophets under the New, as to those of the Old Testament, when it is render'd literally and grammatically from the *Greek*, which by Concurrence of the Learned is thus; *Prophecy was not, or is brought at any time, by the Will of Man; but holy Men of God spake, being violently moved by the Holy Ghost.* And the Word *φρογισσόμενοι*, some render, *being in an Extasy;* others, *being agitated,* to wit, as in *Jud. xiii. 25.* Some again render

der it, as the *English* does, *Acts* xxvii. 17, *being driven*; others, *being forcibly impelled*, as we also have it, *rushing*, *Acts* ii. 2. So that it cannot mean less than, *being violently moved*.

But notwithstanding these already multiplied Proofs, of greater or lesser Extasies upon the Scripture-Prophets; touching which Mr. *Owen* says, not only that he knows nothing of them, but has positively affirmed the Negative, to wit, that the true Prophets never had any Extasies; it remains still necessary for me, to evince the same from the extatical Actions of the true Prophets, because these appearing ridiculous and extravagant, he has peremptorily concluded from them against the modern Prophets, from the like found upon them. Of which sort of Behaviour, having already hinted at the Postures of *David's* Dancing before the Ark, upon which *Micholl* imputed to him a shameless uncovering himself, as one of the vain Fellows, and he owns it in part, by saying, *I will yet be more vile than thus*, 2 Sam. vi. 20, 22. Having also touched upon the Agency of the Spirit of Prophecy upon *Saul* and his Messengers, when they stript themselves, and lay naked upon the Ground a whole Day and Night; I here add the like Action of *Isaiah*, Ch. xx, in walking up and down naked three Years together; upon which Case, and that of himself being with his Children, exposed for Signs and Wonders in *Israel*, Ch. viii. 18, the Commentators observe thereon, that *the Word in the Original*, Wonder, *does intimate*, that the prophane Multitude treated him with Scoffs, and counted him a strange phantastical Fellow, even a common Laughing-stock. Thus *David* says of himself, *I am as a Monster to the Many*, which is a common rendring of the Words *Psal.* lxxi. 7, a Proverb or Laughing-stock; and the Song of the Drunkards, *Psal.* lxix. 11, 12. *Job*
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speaks of Time before his greatest Afflictions, and while he enjoyed Revelations from God, *Ch. xxix; asoretime I was a Tabret*, that is, a thing often struck at for Sport, and to make others merry, *Ch. xvii. 6.* Nay, so despised in his Family, that the *Hebrew, Greek, Chaldean, Syriack, and Arabick* have it, *Ch. xix. 17,* my Breath was strange to my Wife, and I made earnest *Entreaties to the Children of my own Body*, yea young Children despised me. Thus also *Jeremiah* was in Derision daily, and there was a Multitude gathered after him by his own Kindred, who were of the Priesthood, *Ch. xii. 6;* but, no doubt, they did justify themselves in that Derision, by his ridiculous Actions of wearing Yokes about his Neck, and making a Present at length of them to every foreign Ambassador residing at *Jerusalem;* they might probably also upbraid him with going of a Fool's Errand, when he went some hundred Miles to hide a Linnen Girdle, in the Hole of a Rock: But he might justly call that a *woful Day*, wherein he ceased from the Functions of a Priest, to serve God as a Prophet; for, after he had summoned the Antients of the Priests and of the People, to see the Ceremony of his breaking a Potter's earthen Bottle, *Ch. xix;* his hard Usage in the following Chapter, might be apologized the better for by them; and that manner of Prophefying also, by taking of great Stones, and hiding them in the Clay of a Brick-Kiln at the Entry of *Pharaoh's* Palace, was scarce sufferable by the *Egyptians*, upon any other Principle, but that of their despising him as a Mad-man, *Ch. xliii.* But it was not *Jeremiah's* Case only, or chiefly, to be thus had in Derision, for his extatical Actions, and their Extravagance; for *Ezekiel* seems to have been even more offensive on that Head; since we find him made of God to stamp with his Foot, to strike upon his Thigh, to smite his Hands together, to sigh with Bitterness, and with

with the Breaking of his Loins, to eat his Bread with shaking, and to drink his Water with trembling; not weeping when his Wife died; lying 390 Days on one side, then 40 Days on the other side, carrying his Household-Goods forth through a Hole dug in the Wall, shaving himself in a ridiculous Fashion; drawing *Jerusalem* on a Tile, making an Iron Pan its Wall, raising battering Rams against it, so drawn; baking Bread with Man's Dung, or Cow's Dung; upon which Accounts, no wonder the Marginal Reading of the *Hebrew* says, they made a Jest of his Prophecys, *Ch. xxxiii. 31, 32.* And the Commentators upon *Ch. xx. 49,* say, that the People represented him as a Mad-man, in speaking Parables that had neither Sense, nor any Coherence in them; and the Complaint there of the Prophet seems to import, that not only the Matter and Argument of his Prophecy, was obscurely expressed; but the Manner and Form thereof exposed him unto Ridicule. It might also, by a Temper of Buffoonery, be imputed as an impious Act in *Hosea*, to take a Wife of Whoredoms and Children of Whoredoms, which if he had done it by his own Will, was against the stated Law of God; and so was that Command of the Prophet, for another to wound him, and then to conceal himself, by besmearing with Blood and Ashes, in order to tell an unjustifiable Story of himself to *Ahab*, *1 Kings xx.* Very indecent also in the Eyes of the Shepherds of *Israel*, must it be to see *Zechariah* acting with the Instruments of a foolish Shepherd, while he represented them; and when he cut asunder his Staff *Beauty*, and afterwards his Staff *Bands*, it is evident that the Leaders of the People were offended, with the delivering himself in this manner, *Ch. xi.* Men also might think *Jeremiah* indecent in howling, *Ch. xlviii. 31,* but some of the antient Translations have it, *I am forced to howle.* In like manner, *Micah* is not a-

shamed in his own Person to say, I will wail and howl, I will go stripped and naked, I will make a wailing like the Dragons, and mourning as the Owls, *Mic. i. 8.* But we find in *Psal. lxxiv. 9,* *We see not our Signs; there is no more any Prophet;* as if Signs did always accompany the Prophet, and the latter was not without the former. Again, in *Hosea xii. 10,* *I have used, or as some render, I will use Similitudes, by the Ministry of the Prophets;* upon which the accurate Explainers of the Text say, that God was shadowed forth and represented, not by the Words only, but by the Actions of Prophets; for the Prophets did a great many things in the People's View, which had respect to the Person of God; and therein they represented him personally. Wherefore this Text does not insist upon the Subject-Matter of Prophecy, but the Way and Manner of it, whereby God did manifest himself by the Prophets. Upon the whole, the many unaccountable Actions by human Reason, that are mentioned to attend the extatical Circumstance of Prophets, were written for our Instruction, touching the Ways of God's revealing himself to and by the Prophets; but how Mr. Owen will justify himself, in judging any under the Character of Prophets, to be false ones, and diabolically possessed, because they have upon them the like Signs, as are herein mentioned to be upon those, unto whom we are indebted for the Scriptures of Truth; I leave to his Philosophy to make out. And I shall make no other Answer than is above-mentioned to all his Scurrility and Banter upon the modern Prophets on this Head; except that in saying, p. 114, *Mr. Lacy administred the Lord's Supper without Bread and Wine,* he has misrepresented the Fact; which was a figurative Action, shadowing forth the Invitation to the Marriage-Feast of the King's Son, *Matth. xxii,* wherein Christ will make his Guests sit down, and will himself wait upon them, *Luke xii. 37.* But no Body among
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the Prophets ever took it to have any Relation to the Lord's Supper, which has been frequently administered among them; as much at least, according to the Gospel-Rule, as any other Communions have it.

Scene of Delusions, p. 120, 'tis observed by the anti-ent Christians, that corporal Agitations and Extasies in Prophets, were always look'd upon as Signs of Imposture and diabolical Delusion: 'Twas by these Extasies and Agitations, that the primitive Fathers proved *Montanus*, and his prophetick Tribe, to be false Prophets. I'll begin with *Miltiades* in *Eusebius*, *Lib. 5, Cap. 17*, who proves that not one of the good Prophets in the Old and New Testament were in Extasy, or spoke under extatical Notions.

Answ. I find *St. Hermas* to be in an Extasy, and his Book was for several hundred Years esteemed Canonical Scripture; and *Dr. Cave*, in *Polycarp's* Life, tells us, that being on his Knees in Prayer, he fell into an Extasy. I find moreover, *Justin Martyr*, *Irenæus*, *Athenagoras*, *Tertullian*, *St. Cyprian*, and many other Antients, giving large and particular Attestations to Extasy, and extatical Motions, on the Christian Prophets in their Time; for full Proof whereof, I refer my self to the *General Delusion* fore-mentioned: And if *Miltiades* had asserted what *Mr. Owen* reports of him, are we, in complement to *Miltiades* and *Mr. Owen*, bound to put out our own Eyes, and renounce the Scripture numerous Instances to the contrary, as above related? But unfortunately for the latter, the Words of *Miltiades* are only thus—*A false Prophet has his false Extasy, that comes from Licentiousness and Impudence; for this taking its Rise from wilful Ignorance, falls at length into an involuntary Frenzy: But they cannot demonstrate, that any of the Prophets of the Old or New Testament were inspired after this manner.* So that he does not offer the least Proof against the Scripture

Scripture Prophets having Extasies, and speaking under extatical Motions; and therefore the *Montanistical* Prophets, as well as the modern, being not inspired after the manner of Extasies, arising from Licentiousness and wilful Ignorance, such as false Prophets (he says) had; they stand justified in their Extasies by those evidently proved upon the Scripture Prophets. But upon the whole, Mr. Owen's following Citations (true or false) from the Fathers, tending to shew, that *only false Prophets had Extasies, and extatick Motions*; this Argument would, if allowed to be good, prove also that *Abraham, Isaac, Isaac, Jeremiah, Ezekiel, Daniel, St. Peter, St. John, St. Paul*, and many others of the Scripture Prophets, who are evinced above to have had the like, were false Prophets: Therefore it is necessary for him, either to demonstrate that the Scripture asserts no Extasies upon its Prophets; or else to own that the having of them, was no Argument against the divine Inspiration of the *Montanists*, or is against that of the modern Prophets.

Scene of Delusions, p. 122, The Cumean Sibyl, under Operation of the Devil, had violent Agitations of Body, filled with inward Fury; uttering her Oracles with many antick and comical Gestures, foaming at her Mouth. (But in *Scene*, p. 38, he says) The Verses of the Pagan Sibyls, cited by Clement and Barnabas, and referred to by Hermas, which were consumed 83 Years before Christ, speak concerning his Incarnation. Whether God vouchsafed this in Mercy to the Heathen, that the Gospel might have a more easy Reception among them; or whether Satan might be forced to acknowledge this great Truth, and foretel something of it, seeing it should be the Ruin of his Kingdom; I leave to the Determination of the Learned.

Answ. If Mr. Owen had kept his Word, and left this Point, with many others, to the Determination of

of the Learned, he had done well. In particular, the present Arch-Bishop of *Canterbury* in publishing the Books of *St. Barnabas*, *St. Clement* and *St. Hermas*, (who are all mentioned with Honour in *St. Paul's* Epistles) tells us from good Authority, that the said Books were for several Hundred Years, received as Parts of the New Testament's inspired Writings: So long therefore as these quoted the *Sibyl* Oracles as divine (according to *Mr. Owen*) their Inspiration from God must in Consequence be owned generally among Christians, notwithstanding their violent Agitations, inward Fury, many antick and comical Gestures, even foaming at the Mouth; and I believe that most, if not all the Writers before *Constantine*, who make mention of the *Sibyls*, will be found upon Examination, to have argued their noble Predictions touching the Glory of our Saviour, to be from the Spirit of God, and not from the Operation of the Devil, as *Mr. Owen* now against his Promise determines it. However, to subjoin only a Translation of the Sense of what *Justin Martyr*, who sealed to the Truth of Christ with his Blood, about *An. Christi* 170, says of them: His Exhortation to the *Greeks* has it, *That Plato thought the Sibyls to be inspired of God, and he (Justin) agrees with him in that Thought, and commends his Judgment for it, saying, that Plato wrote thus of them, to wit, We have rightly called them Divine, inspired by the Deity, and agitated of God; who spoke many great Things, which they themselves understood not; oftentimes they erred indeed in the Verse, and remembred not what they had spoken.—Then Justin applies it, thus: Wherefore, O ye Grecians, since the Matter of the true Worship of God, consisteth not in poetical Numbers, nor in that which is by you accounted Learning, leaving the Exactness of Verse and Words, attend to what they the Sibyls speak.* Moreover, *Justin's* Apology for Christians addeth, *That by the Instinct of wicked Devils,*

Devils, Men were prohibited the Reading of Sibyls Prophecies, upon Pain of Death. And in the same Apology, he saith touching the Christian Prophets in his Time, Those that prophesy, are agitated by no other than the Divine Spirit, even as the Prophet Isaiah was agitated of God (ἁποφύλαξι) what the Prophets speak, it is not spoken by the Inspired themselves, but by the Word of God moving them; sometimes in the Person of God the Father and Lord of all things: sometimes in the Person of Christ: sometimes in the Persons of the People.

- *Scene of Delusions*, p. 115. The true Effence of Prophecy, is nothing else but an Influence from the Deity, upon the rational first, and afterwards upon the imaginative Faculty, by the Mediation of the active Intellect. And, p. 114, it is necessary a Man should be sensible of his own Inspiration, and this cannot be without the Exercise of his Reason and Judgment.

Ans. We have seen how *Justin Martyr*, and the Primitive Christians generally, did own the *Sibyls* Inspiration to be divine, tho' they understood not themselves what they spoke. And if *Mr. Owen's* Rule is to be admitted for true, I cannot comprehend how it could be the Divine Spirit that spake in Dreams to *Daniel*, *Jacob*, *Jeremiah*, *Solomon*, *Pharaoh*, *Nebuchadnezzar*, or to the *Josephs* in the New and old Testaments; neither *Daniel*, *St. Peter*, *St. John* and *St. Paul*, being struck down as dead in their Trances, and not having so much Reason left as to know, whether they were dead or alive, can these upon his Principle be allowed capable, in that Estate, to receive their prophetick Revelations, which we however acknowledge to have been Divine. And it is very plain, that those who had the Gift of strange Tongues, 1 Cor. xiv. had not the Use of their Understandings so far as to be able to interpret their own Inspirations, which however are termed Prophecyings.

Scene

Scene of Delusions, p. 123, we read of antient Hereticks called *Messaliani*, because they were wont to pray themselves into Raptures and Extasies.

Answ. *Casaubon's* Enthusiasm tells us, *They were reckoned among the Hereticks, for their very Excess in Prayer; and that Sect of Christians spread its Infection so far and wide, that no other Cure could be found to stop it, but an absolute Destruction of them by Slaughter.* Now, since their Heresy consisted only in Prayer; and that they are put into *Mr. Owen's* black Roll, of false Prophets under the Operation of the Devil; I thought it but a Debt to Truth, and a deserved Compassion for that poor People, massacred for their Praying, because they did so in Raptures or Extasies, to add somewhat of precatory Enthusiasm, as it occurs in the Scripture; least any should hence apprehend, that praying often to God, might be a Sign of their being actuated by the Devil, as our Author intimates the *Messaliani*, were. Since then, they are charged with Heresy, not for praying unto Saints or any other Manner, culpable in itself, but merely for an Excess of Prayer, true in its kind; I conceive it must be either, first, for the Frequency of it, which I know not how it could exceed the Precepts, of praying always and without ceasing; or, 2dly, It must exceed in the Earnestness of it; and how it could be thus I am at a loss to find, because Fervency is very often recommended in the *Psalms*, and the New Testament. I suppose therefore that the Excess and Heresy of their Prayer, consisted only in its being done under Extasy or Rapture, or else because being first in Prayer, an Extasy fell upon them: And as to the latter Case; *Peter*, soon after his Prayer on the House Top, fell into a Trance or Extasy; *Paul* also, while he prayed in the Temple, fell into an Extasy; and so did *Polycarp*, as we just now mentioned; so that how this happening upon Prayer, ought to denominate

nate any Man an Heretick, is a Myſtery which remains to be unfolded. Wherefore laſtly, let us examine by the Scripture, whether Prayer under Ecſtaſy, does infer, that the *Meſſaliani* were poſſeſt by the Devil, as is intimated: Now this ſort of Prayer is recommended by James v. 16, Pray one for another, that ye may be healed; *The effectual fervent Prayer* of a righteous Man availeth much. Wherein the Greek Terms expreſs it, *The powerfully in-wrought Prayer*; and the Criticks on the Word *προφητικῶς* obſerve, that it imports a violent Force and Emotion, ſuch as they were effected with, who were agitated by Spirits; it therefore means here the inspired Prayer of a Prophet, when under the Operation of the Holy Spirit; as the antient Prophets were when they prayed, and thoſe alſo under the New Teſtament who had the Gift of Miracles, 1 Cor. xii. 10; where *προφητικῶς* the ſame Word is uſed. And agreeably with the ſame Definition of inspired Prayer, Dr. *Hickes's Spirit of Enthuſiaſm* exorcised, expounds from *Chryſoſtom*, *Theophilus* and *Oecumen*, the Senſe to be of Rom. viii. 26. as followeth; to wit, that the *προφητικῶς*, the Man actuated by the Spirit, ſuperinterceded for the Congregation, with *Groanings* unutterable, (naturally); but *ἐκφραſεις*, rather meaning *Sighings*, or ſhort Breathings, they were (ſaith he) the Effect of thoſe *ſupernatural Enthuſiaſms*; which moved ſometimes the inspired Orators to pray in unknown Tongues; which St. Paul, 1 Cor. xiv. 15, emphatically calls *praying by the Spirit*, in Oppoſition to praying intelligibly. And this Gift above all others, which is called the Spirit of Adoption, was looked upon as a ſingular Pledge of God's Favour, and as a Seal by which he owned the Chriſtians to be *his adopted Sons*. Unto which Purpoſe, *Grotius* elſewhere expreſſes, that the Perſon inspired did in thoſe Prayers, as it were, repreſent the Character of the Holy Ghhoſt ſpeaking; as our Lord ſaid, it is not ye that

that speak, but the Spirit of my Father speaking in you. But answerably hereunto, *St. Paul, Col. i. 29*, mentions a *strong Operation* (*μεγαλη ενεργεια*) *working mightily* by a Power in him. Again, the Learned in *Pool's Synopsis* say, that *Eph. v. 18*, does intimate some Likeness between the Circumstance, of being drunk with Wine, and that of being *filled with the Spirit*, when the Inspired uttered new Hymns and spiritual Songs; as has already been noted of *Jeremiah*, and the Congregation at *Pentecost*. Furthermore, *David* plainly implies an extraordinary Influence upon himself in Prayer, *Psal. xxxix. 3*, *My Heart was vehemently hot within me*, (as many render it) while I was musing *the Fire broke out*, then spake I with my Tongue; upon which also the Commentators say, that *David's Case* was like to that of *Jeremiah, Ch. xx. 9*.

Wherefore, in all the Instances above-mentioned of inspired Prayers, some Degrees of extatical Emotions being allowed, it looks very unequal in *Mr. Owen* to put the *Messaliani* into his Catalogue of *Demoniacks*, or under diabolical Delusion, because they pray'd in Extasies. The common Opinion is a very uncertain Security against Error in any Case; and in particular this touching them and the *Montanists*, as being Hereticks, and acted by the Devil, does not excuse any Man in such a Censure, who has Leisure and Abilities to examine into the Facts, and judge of them himself; which accordingly I entreat him, and all others that are capable, to do. And because I conceive, that so far as any one is partial and willingly prejudiced in a Point, even while he pretends to seek after Truth, he may be truly said to love Darkness rather than Light; I hope it will be no Indecency to conclude with the inspired Prayer of *St. Paul, Eph. i. 17, 18*, that the God of our Lord Jesus Christ, the Father of Glory, may give unto us the Spirit of Wisdom and Revelation, in the Knowledge, or (Margin) *for the*

the Acknowledgment, of him; that the Eyes of our *Understanding* (most Copies have, *Heart*) may be enlightened. And as the Collect for the Festival of *St. Barnabas* says, O Lord God Almighty, who didst endue thy holy Apostle *Barnabas* with singular Gifts of the Holy Ghost; leave us not, we beseech thee, destitute of (such) thy manifold Gifts. So, if God does graciously answer that Prayer, as I hope he soon will; then it will become all Men to give heed to the Precept, *Eph. iv. 21, 22*, to hear the Spirit of Christ, and be taught by him; and to put off concerning our former Conversation, the old Man, which is corrupt, according to *tas επιθυμίας τας κακίας*, *the Desires of Error*; as it is literally, and generally render'd: For if any of us have our Understanding darkned, by a Blindness indulged of the Heart, so that we like not to receive *the Truth*; let us remember that it was for this Cause, and that they had Pleasure in *Untruth*, that God sent upon the Apostatizing Christian Church a strong Delusion, to believe doctrinal *Untruth*, or a Lie. And peradventure, it may not be unworthy of the more deliberate Consideration (in this Case) of *Mr. Owen*, and other Protestants, who like him do determine, that there has been no Prophets since the Time of *St. John*, or soon after; how they do allow themselves to stand on the side of Antichrist, or *Babylon the Great*, the Mother of Harlots, and of Abominations on the Earth, in the said Principle; when thereby they justify her, and acquit her of that Guilt, which Christ, the supreme Judge, condemns her for; to wit, *shedding the Blood of Prophets*, *Rev. xviii. 24*. So also by the Principle they maintain, that there shall be no more Prophets, they do what in them lieth, to indemnify the Man of Sin, the Son of Perdition, *that Wicked*, from the Danger threatned, of being consumed by *the Spirit of his Mouth*, *2 Thess. ii. 8*, which is among the Learned construed to mean *the Spirit of Prophecy*.

